


Millennial Star

DECEMBER

1970



- This is the last issue of the “Millennial Star” —first published in May 1840, and the only Church magazine to survive for 130 years. To all our readers . . . Farewell and God bless you.



**The Staff of
Deseret Enterprises in
Mitcham and at
their new offices in
Manchester,
and the staff of the
“Millennial Star”
take this opportunity
of wishing all
their customers
a Joyous Christmas
and a
Prosperous New Year.**



MILLENNIAL STAR



CONTENTS

The Last Editorial	...	...	...	...	...	4
The First Editor	...	...	...	...	...	7
Story of the Star	...	...	...	...	...	10
Tributes ...	...	...	...	...	...	14
Christmas Greetings	...	...	...	...	...	20
S. Dilworth Young	...	...	...	...	...	24
Howard W. Hunter	...	...	...	...	...	32
Christmas Families	...	...	...	...	...	38
Miscellany	...	...	...	...	...	48

A decorative border with a repeating floral pattern surrounds the central text. The pattern consists of stylized, multi-petaled flowers with intricate scrollwork between them.

VOL 130

NO 12

*After 130 years of continuous publication the
Editorial staff of the "Millennial Star"
announce with regret that this will be the
final issue. In keeping with the programmes
of the church, beginning next month the General
Authorities will be publishing a new
series of church periodicals.*

Editor:
David Boulton

News Editors:
Muriel Cuthbert
Gwen Cannon

Business Manager:
Peter Morley,
21 Stanley Street,
Cheetham,
Manchester M8 8SH

Design and Art Direction:
Walter Chiles

The Millennial Star
is the official publication
of the
Church of Jesus Christ
of Latter-day Saints
in Great Britain,
published monthly
from 21 Stanley Street
Cheetham
Manchester M8 8SH
England.

Printed by
The Target Press Ltd
Boulton Road
Reading, Berks.



WHAT! Have we reached the end of the way? Will 1970 go down on the last of the "little Millennial Star"? Are we to see you no more, Can 130 years of faithful service be dismissed so easily, without a farewell, without a thought, no backward glance, no sorrowing for the loss of a friend so true and of such long standing?

"Parting and forgetting? What faithful heart can do these? Our great thoughts, our great affections, the truths of our lives never leave us—Surely they cannot be separate from our consciousness; will follow it whithersoever that shall go, and are, of their nature, divine and immortal." (William Makepeace Thackeray 1811—1863).

The Last

When Parley P. Pratt gave to the world the first "Millennial Star" in May 1840, he heralded it as "that luminary, which nightly conducted, may be a means in the hand of God of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation."

Down over 130 years great men of our faith have joined Elder Pratt in preaching and teaching the gospel of Jesus Christ through the pages of the "Star" — fearlessly, boldly, without equivocation, and without a doubt in their hearts that this was to be about their Father's business. List the men who have stood at the helm of the "Star" in past years and its reads like a "Who's Who of General Authorities"—Wilford Woodruff (who baptised 599 of the 600 United Brethren in that pond on Benbows Farm), Orson Hyde, Orson Spencer (who read his own obituary in the "Star" when he came to take over as editor), Orson Pratt, Daniel H. Wells, George Q. Cannon, Brigham

Editorial

Young, Joseph F. Smith (father of our Prophet today), Heber J. Grant, George Albert Smith, James E. Talmage, David O. McKay . . . their testimonies shine out of the pages of the past and declare to all the world the truth of Mormonism, the restoration of the Church of Christ, the knowledge of revelation—truths of their lives which can never leave us, which are 'divine and immortal.'

Farewell, little Star, your course is run. Progress, Victor Hugo's "onward stride of God," has overtaken you. Your work is done. You have served nobly your purpose, you have seen Christ's true Church grow in this land so treasured by Apostles of old and enobled by saints of the latter days.

Humbly we add our witness — once more — to those that have gone . . . no, not in a whisper — in a shout from the rooftops for all the world to hear and know the truth . . .

We **KNOW** that God lives; like Paul we say "He whom ye ignorantly worship, declare I unto you," God lives, He is our Heavenly Father; we are His children;

We **KNOW** like Peter of old that Jesus is "the Christ, the son of the living God;" He is our Redeemer, our Saviour, that Messiah so longed for and so long looked for by the Jews, and yet not recognised when he stood in their midst;

We **KNOW** that a young boy called Joseph, only 14 years old, knelt in prayer in a grove of trees, seeking the truth, and saw God and Jesus Christ . . . and they spoke to him;

We **KNOW** that this same boy was called by God to restore, in these last days, the true Church of Jesus Christ, and to bring back to man the Priesthood of God, that power and authority last held by the Apostles in the Meridian of Time by which worlds are created and through which God performs His will upon the earth;

We **KNOW** that the great second witness to the divinity and authority of Jesus the Christ, the Book of Mormon, is indeed the Word of God translated by the Prophet Joseph Smith and given to the world for their perfection;

We **KNOW** that we have a Prophet of God at our head this day—Joseph Fielding Smith, a Prophet like unto Moses, Abraham of old,

who talks with Christ and receives His instructions;

We **KNOW** for a surety that "the time is far spent," Christ is coming again, is now even at the door, and mankind will be judged according to their works and their deeds;

Humbly we declare, look up, ye saints, for Christ is at hand; you who have put your "hand to the plough" (Luke 9:62), you who have been baptised, look not back, look up, steer that course along the straight and narrow into God's presence; put off the sins of today; steer clear of the world and all its ways—be in the world and yet not of the world; repent . . . repent and cleanse your souls, for the hand of God is indeed "breaking the slumber and silence of midnight darkness . . . and kindling a spark of light in the hearts of thousands" in this fair land of ours. Lead the way, ye latter-day saints, lead and direct their paths and their understanding.

May we end our days by quoting that greatest of all Apostles, John: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."

God bless you all.

DAVID BOULTON

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."

—Harold B. Lee



This is a plea from
the Editor of the
"Millennial Star" . . .


During the five years
that I edited the "big"
edition of the "Star"
I faithfully kept a
copy of each issue for
my own library.
BUT over the years
these have been borrowed
—and not returned—and
now my only record of
five years hard labour
is a bundle of a dozen
or so copies of the
"Star."

I would be grateful if
members having spare
copies of the larger
sized "Millennial Star"
could let me have the
spare copies so that I
can build up my files
again . . . and thus have a
permanent record of my work.

Thank you so much.

Please send them to:
David Boulton,
6 Carew Road,
Wallington, Surrey.

**P.S.: Has anybody got any 1962
Copies?**



THE FIRST EDITOR

LIVING in the shadow of a great man does not lessen the light for living if His greatness transcends the shadow.

From the moment he received the Gospel in 1830, Parley P. Pratt became a servant of God, almost beyond the comprehension of mortal man. His understanding of the physical and spiritual elements composing our universe have lifted the spirits of the multitudes and lighted the way of the weary for 140 years.

Love for his family multiplied with each child born to him until the light of love outshone all else in the lives of his children, its brightness concealing moments of hardship and making trivial the burdens so heavy to most.

Grandmother Ann Agatha Walker Pratt, born on June 11, 1829, in Leek, Staffordshire, married to Parley Parker Pratt, on April 28, 1847. She once said of him some years after his death, when asked to marry another: "I have lived the fullest, having had the best, so why should I despoil that memory"—and this after having been married to him for only 10 years, most of which he had been away from home on various missions for the Church.

The letters of love to his wife far outshine any possible legend.

Words of guidance to his children, though oft from afar, could well make a treatise on youth guidance.

The "Millennial Star" was to me a legend although I knew it was still supposed to be in existence. Imagine my joy, when rummaging the effects of my prede-

cessor in the Church Building Department, Brother Rudder Dent, and there in a drawer was a current issue of the "Star". It was a happier moment than I can express.

An equal thrill, while perusing the book "A Century of Mormonism in Great Britain" to find the minutes of a meeting, April 14, 1840, of the Quorum of Twelve, then in England at which time it was decided to publish a "monthly periodical for the benefit and information of the Church."

Then the minutes of April 16, 1840, "The number of the Quorum same as 14th" at which time Parley P. Pratt was chosen as editor and on that same day the decision was reached. "The periodical will be named "the Latter-day Saints Millennial Star."

Sister Pratt and I feel to the fullest the sadness of the Saints in general, so many of whom are of British ancestry, at the demise of this beautifully historical and truly English publication which has served so long and so well.

We are gratefully humble to be here, coincidence or not, at its passing.

Harold O. Pratt

Grandson of the first Editor

S. F., 10 Cal, July 25th, 54

Dear Agatha,

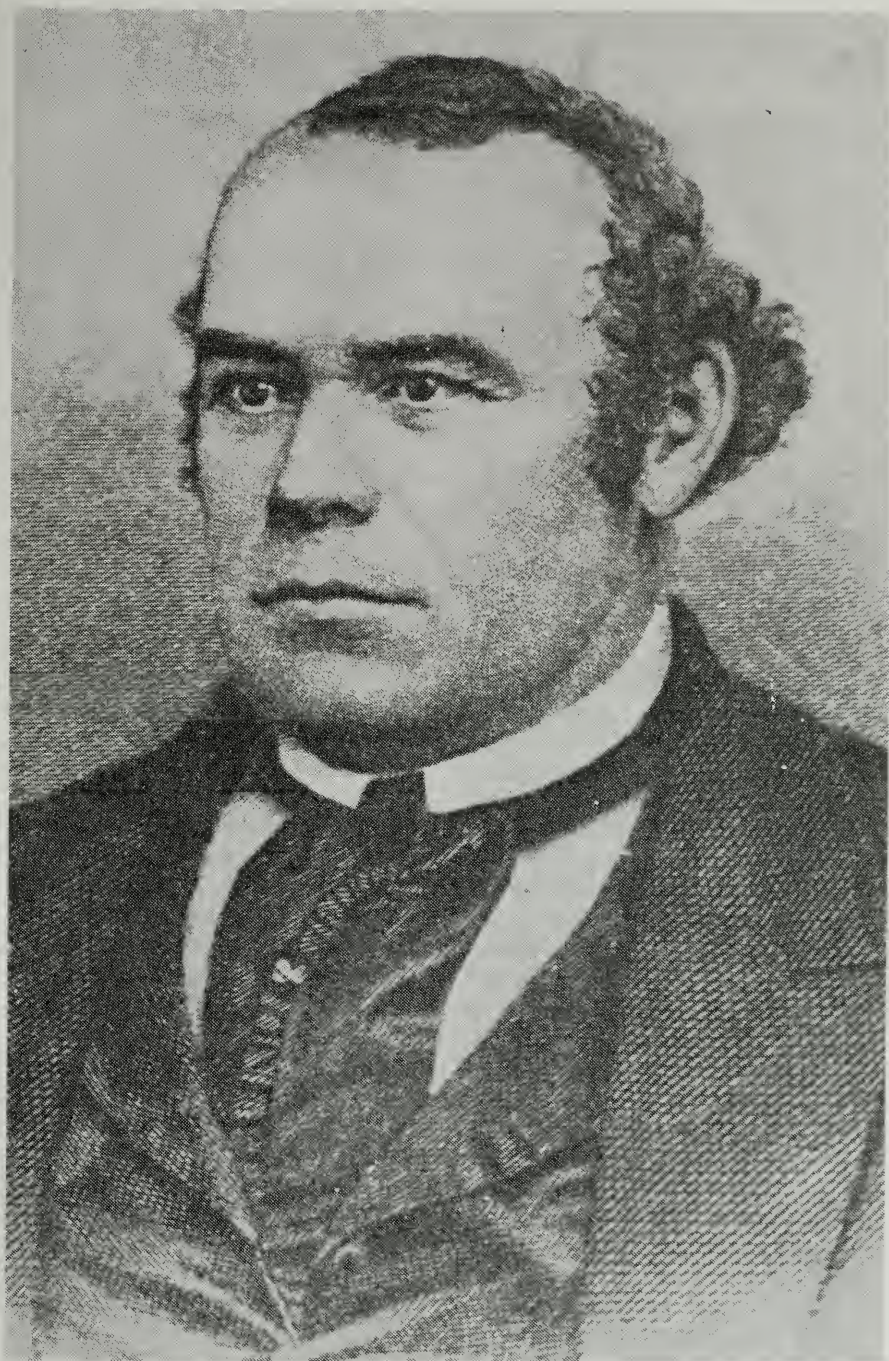
What shall I say?

I am in tolerable health. we are good spirits. I rec'd a number of letters from home. early in June. I have now written to ~~the~~ Belinda and Mary. I expect you all receive more letters from me than you know how to read. E, is well: we are keep

my house. - I am writing my history. etc. Have no prospects of any means to send home & pray for you all we shall do my best. -

Agatha! My dear - dear sister: More dear, as every day and month, and year rolls round, will you endure poverty with me all the days of your life, for the gospels sake and never forsake me? yes: - I feel certain you will

Part of a letter written by Parley P. Pratt (pictured on opposite page).





STORY OF THE STAR

by James P. Hill

The Millennial Star, official publication of the Mormon Church in England since May, 1840, has recorded the rise and progress of the Church of Jesus Christ of Latter-day Saints over a greater span of time than any other publication ever issued by this Church in its one hundred and thirty years of latter-day existence.

The Star has chronicled events, temporal and spiritual, under six Sovereigns of the British Empire and under all ten Presidents of the Church, including the Prophet Joseph Smith. When Queen Victoria was early displaying her superb British statesmanship and sagacity the Star was noting events of the Church and the world.

When Joseph Smith, the latter-day Prophet, was rounding out his work

of "gathering the first harvest" and "strengthening the cause of Zion," the Star was recording the progress of events. When a murderous mob claimed the Prophet Joseph as its victim, the Star, with black borders, mourned the loss with those who loved the Prophet, and with just men everywhere.

When the first Britons left home and country to take their chances with the Church of Jesus Christ in a new world and on new frontiers, the Millennial Star recorded their departure, and has continued to note the sacrifices and faithfulness of these men and women who chose principles before convenience, and truth before worldly possessions.

As thousands of missionaries have

quietly come and gone from British shores during the past 130 years the Millennial Star has noted their arrivals and departures, their success and disappointments, their welcomes and persecutions, their testimonies and conversion.

When a misinformed British Press has attacked "Mormons" and "Mormonism," the Star has replied with facts. When a well-informed British Press has dealt fairly with the "Mormon" question, the Millennial Star has noted this fair treatment and has published its gratitude.

Among the editors and associate editors of the Millennial Star, oldest publication of the Church now in existence, have been numbered seven of the Presidents of the Church, many of the General Authorities, and others of the Church's most worthy and brilliant writers and thinkers, including university presidents, eminent scientists, congressmen, professors, poets, lawyers, financiers and scholars.

The beginning of the Millennial Star dates back to the year 1840, when Brigham Young, and a majority of the Twelve Apostles conducted their affairs in England as a Quorum for the first and last time. The action which brought the Millennial Star into existence and named it, is recorded in the minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840.

In accordance with the commission from the Council of the Twelve, after the close of the conference, Elder Parley P. Pratt went to Manchester, and began preparations for the publication of the Star. Within a month he had all arrangements completed and

was able to issue the first number in the latter part of May, under date of May, 1840.

The size of the page, weight of paper, and general make-up chosen at the beginning have been continued until the present. It was issued first as a monthly of twenty-four pages, with cover, and bore the imprint, "Manchester: Printed by W. R. Thomas. Spring Gardens, 149, Oldham Road."

The first number (May, 1841) of the second volume, was printed by Dalton and Rigg, 61 Spring Gardens. After that the numbers bore the imprint: "Printed and published by P. P. Pratt, 47, Oxford Street, Manchester, and for sale at Emigration Office, 36, Chapel Street, Liverpool." Before the volume closed the publishing office was removed to Liverpool, 36, Chapel Street, and from that time until the removal of the European Headquarters to London in March 1933, the Star had been edited in that city.

Commencing with Volume VI (June 15th, 1845) the Star was changed to a semi-monthly, and in 1852 the paper was changed from a semi-monthly to a weekly periodical.

On two different occasions the very existence of the Millennial Star has been threatened through lack of patronage. The editor intended to suspend the publication at the close of Volume II, but upon the urgent appeal of the Scottish saints and others who promised and rendered financial aid, it was continued. Early in 1843, agreeable to instructions from the Church in Nauvoo, Illinois, the publication of the Star was stopped temporarily, but only for two months, after which it was continued, the back numbers issued, so that there was in effect no break in the publication. In October, 1843, the Star had one

thousand six hundred subscribers, but when the periodical was changed to a weekly publication, January 1st, 1852, the circulation was increased to about twenty-two thousand and the subscription price lowered from threepence to one penny.

Until 1861, the Millennial Star and other Church publications were printed by various firms in England, but in the spring of 1861 arrangements were made by President George Q. Cannon, according to the wishes of President Brigham Young, for the printing and publishing of the Millennial Star, "Journal of Discourses," and other Church works and periodicals at the Latter-day Saint Mission Office in Liverpool.

Consequently, a printing press and the necessary machinery, type and material was purchased, and the first number of the Millennial Star was printed and published from number 42, Islington, Liverpool, commencing with number 17 of Volume 23, dated April 20th, 1861. The Star was printed from its own printing department from then until May 4th, 1933, when, with the removal of Mission Headquarters to London, it came from the shop of Mr. James Foggo at 27, Park Lane, Liverpool, the plant having been leased to him.

Yet a third time the existence of the Star was threatened and this in very recent times, due to circumstances with which many readers are, in part, familiar.

At the outbreak of war in September, 1939, President Hugh B. Brown was very doubtful as to whether the Millennial Star could be continued by local brethren with only spare time at their disposal. The General Authorities of the Church were strong in advocating

its continuance, inasmuch as the Star is the oldest Church publication, and indeed a bulwark of the faith in Britain. After long consultation with the Mission Presidency then proposed, it was decided that Elder James P. Hill should take over the work under the direction of President Brown, and with the assistance of Elders Melvin W. Dunn and Samuel W. Dyson who had been called on missions.

Parley P. Pratt, the first Editor, stated: "This Journal will be printed until the Millennium will come," and the Star has faith that this utterance will be fulfilled and that the Journal will continue to be printed in "Britain for British people," heralding the Gospel message even under the most difficult conditions.

It is interesting to note that the moving of the office of the publication of the Star from Liverpool to London which did not occur till 1933, was predicted at a meeting of the Council of the Twelve in 1840, when it was: "Moved by Elder Kimball, that Elder Richards take care of the Millennial Star; seconded and carried. Voted that our publishing office be moved to London, as soon as circumstances permit." It was 93 years before circumstances permitted.

On the arrival of Apostle Orson Hyde and John Taylor, in October, 1846 to assume the Presidency of the British Mission, the first named became editor of the Star. Word having been received that Elder Orson Spencer was dead, his obituary was published in the Star on January 1st, 1847, and in the next issue Elder Hyde announced his own departure for America, and the appointment of Elder Franklin D. Richards to the presidency of the Mission and editorship of the

Star. Elder Richards tenure of office was very brief; he only remained to edit one number of the Star, and, indeed, his name was not even published as editor, but instead appeared the name of Orson Spencer, for, strange to say, he landed in England twenty-three days after his death had been announced, and enjoyed a privilege which most mortals are denied—that of reading his own obituary!

In June, 1936, Elder Joseph Merrill wrote in the Star:

“But it has occurred to us that it would be well to tell our readers a few facts about the “Star.” Obviously, it is a religious paper; it aims to carry in each issue one or more messages having a religious value. Whatever else it does, the “Star” aims to teach religion; to be a religious messenger. It is the organ of the British Mission in the Church. The amount of material it can publish is therefore small. It is not self-supporting. Its income does not pay all the cost of its printing and distribution. So the “Star” has never been promoted as a money making venture. It has been published for the benefit of its readers.”

This has always been the banner under which the Millennial Star has been published.

MAN

“What a piece of work is man:
 “How noble in reason! How infinite in faculties!
 “In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!”

William Shakespeare

AUDIO-VISUAL AIDS Film-Strips AND Tape Narrations

- Mormons in the British Isles
- What is a Mormon?
- Early Empires of Ancient America
- Historical Highlights of Mormonism
- Bible Signs of the true Church
- Lord's Tenth
- Christ in America
- Visit to Temple Square
- Prophets Through the Ages
- And They Shall Hear My Voice
- Out of Small Things
- For the Blessing of All
- That They Might Have Joy
- First Principles and Ordinances
- Plan of Life and Salvation
- Eternal Family
- Man's Search for Happiness
- Where Jesus Walks (10/-)
- Stick of Joseph
- Mormon Pavilion
- *Saviours on Mount Zion
- *Fellow Citizens with the Saints
- *Family Home Evening
- (*Fellowshipping Discussion)
- Purpose of the Temple (24/-)
- What Happened to the Church of Christ? (20/-)
- Book of Mormon Stories
- Series of 18. (9/- each)

Prices

Filmstrips (unless otherwise indicated)	12/-
Tapes (state speed)	15/-
Cassettes: C.60	17/6
C.90	25/3

Postage 6d. per strip or tape
 Cardboard half-frame mounts
 1d. each or 8/- per 100

Orders to:

DESERET ENTERPRISES LTD.



tributes

FROM LEICESTER STAKE

The passing of the "Millennial Star" is something which will be missed by so many, but it is but a part of the many great changes which are taking place in the Church today, not only in the Church, but the whole world. Time slips by so quickly, we almost have to force ourselves to stop for a moment and take stock.

Each day the newspaper, radio, television and the many technical publications announce far reaching changes, it may be the change in the price of a commodity, in Government Policy or a break through in a scientific field, always comes quickly the question, what ever will they do next?

However, one thing is very sure, as the correlated programmes of the Church continue to expand with the new magazines in the home of every member, the foundation which the "Millennial Star" built will surely blossom forth.

One could almost say that with its setting, the "Millennial Star" ushers in the dawn of the Millennial Era, wherein we might prepare for the coming of the Saviour with all of His power where upon another change comes to mankind as every knee does bow, and every tongue confess that Jesus is the Christ.

FROM MANCHESTER STAKE

The saints of the Manchester Stake pay a tribute to the "Millennial Star," and the large part it has played in many personal conversions.

As it arrived month by month, investigators read of the struggles and tribulations of the early church members; noted the efforts of the various branches of the Church to maintain a social programme without adequate buildings; read of the arrivals and departures of missionaries to the British Mission; were thrilled by the testimonies of new converts— and all the time it was bringing a change in their attitude and thinking.

As they drew inspiration from its pages, it became more and more real to them—that there was a God, and that there were people prepared to serve Him, people they longed to know and to associate with.

It will be hard to think of the "Millennials Star's" passing. It has always been so closely identified with the Church in Great Britain, recording everything possible of happenings here in more detail than we will be able to expect in the new Church magazines.

FROM THE SUNDERLAND STAKE

We are grateful for the contribution the "Millennial Star" has made to stimulate the lives of our members.

It has been possible for us to learn of news and progress in other British stakes and missions—information available nowhere else, and we have regarded the magazine peculiarly as 'our own'.

Through its pages we have come to be familiar with the words of the General Authorities, and we have often been inspired by the poems, testimonies, etc. of the British Latter-day Saints,

While we are proud of the fact that the "Millennial Star" is the oldest magazine in the Church, we realise that the time of change has arrived and we will give the new "Ensign" the welcome it deserves.

FROM THE ENGLAND CENTRAL MISSION

It is with love and appreciation but a touch of sadness in our hearts that we share these thoughts with you today. "The "Millennial Star" has been a most effective missionary tool, has helped strengthen testimonies, has been the means of making and keeping friends, and has enriched the lives of all who have had the opportunity to read it. Both new converts and members of the church for many years have eagerly watched for their issue of the "Millennial Star" each month. It has been a great aid in fellowshiping and in testimony building. The England Central Mission is most grateful to all those who have made this publication possible in the past, and in this final issue would like to take this opportunity to express our thanks and appreciation for a job well done.

The England Central Mission, formerly called the Central British Mission, was formed in 1960. All the historic highlights of our mission's organisation and growth have been preserved in the "Millennial Star," both in picture and in story. It is most interesting to note the history and the growth of the mission under the capable leadership of such great men as James A. Cullimore, Joy F. Dunyon, and George I. Cannon. A good foundation has been laid and much progress made. but, according to the prophecies of men of God concerning this area, the greatest

strides for success will be in the future for wonderful things are promised to come to pass.

This Christmas edition of the "Millennial Star" will be "special" to all the people who have enjoyed and have been uplifted by its contents in the past. It will be something we will keep and cherish. Let us also make this Christmas season "special" and keep and cherish throughout the year the love we feel for our fellowmen in our hearts now as we endeavour to more fully live according to the teachings of the gospel of Jesus Christ.

FROM MURIEL CUTHBERT

As this will be the last publication of the "Millennial Star" I would like to take the opportunity to thank the many news reporters through the British Isles for all the work they have done in supplying items for the news section.

It has been a very interesting experience, and although I have not met all of you I have made many friends because of this assignment. I shall miss the letters, even though at times I could not read the writing correctly, I felt I had a personal link with each Mission and Stake.

May the Lord bless you all for your efforts, may everyone of you have a very Happy Christmas and peaceful New Year.

THOMAS COOK & SON Ltd

WORLD TRAVEL SERVICE

Branch Offices throughout the United Kingdom, Europe & N. America

Thomas Cook & Son Ltd., are pleased to announce that they have been nominated official travel agents for the

LEICESTER STAKE CLUB

Our local branch offices will be pleased to assist Leicester Stake Club Members with all Passport and Visa requirements, plus any arrangements for onward travel by Bus, Train or Jet, also Car Rental, Hotels, Motels, etc., whilst you are attending General Conference in Salt Lake City.

NOTICE TO MEMBERS ONLY.

LEICESTER STAKE CLUB

Invite you to attend

GENERAL CONFERENCE

SALT LAKE CITY (£88 RETURN)

Sept. 16th – Oct. 12th 1971



* DIRECT NON-STOP FLIGHT
FROM MANCHESTER AIRPORT.

* SAVINGS SCHEME & CREDIT
FACILITIES AVAILABLE.

* COACH TRANSPORTATION
FROM LONDON & GLASGOW.

* 1st. CLASS JET AIRCRAFT.
From World's Largest Charter Co.

* CHILDREN UNDER 2 GO FREE

Apply: ALAN TISDALE, 64 LANESIDE AVENUE, STREETLY, SUTTON COLDFIELD,
WARWICKSHIRE. Telephone: 021 353 6140

LEICESTER STAKE CLUB

Complete this application form and enclose
S.A.E for all details. (Please print clearly)

Name _____

Address _____


Ward/Branch _____ Stake/District _____

Signed _____ Member

Apply: ALAN TISDALE, 64 LANESIDE AVE., STREETLY, SUTTON COLDFIELD, WARKS. Telephone: 021 353 6140

Having experienced
The greatest joy
That ever comes to one,
I would like to have seen
The face of God
When the angels returned
And announced to Him,
“You have a little Son.”

Ora Pate Stewart



*For unto us a child is born
unto us a son is given
and the government shall be upon
his shoulder and his name
shall be called Wonderful . . .*

Christmas



Greetings

There is joy in Christmas which is unsurpassed by any other season or event in the year. With this celebration is associated the soul satisfaction that comes from losing self for the happiness of others. Because of this, though Christmas had no other virtue, each Yuletide should find the world a little better than the last, and men and women a little more inclined to strive to establish peace on earth.

Ever since man was placed on earth, peace has been among his noblest quests. Associated with it has been his desire for freedom—freedom to express what he thinks, freedom to choose his work without dictatorial compulsion, freedom to worship without molestation, freedom to own a home into which dictators or usurpers may not enter unbidden—indispensable conditions to the enjoyment of peace!

It is my conviction that millions of sincere people the world over are praying and striving for this consummation.

The loyalty of the members of the Church to the ideals and teachings of the Man of Galilee has been evidenced by the response of tens of thousands to the message of the Restored Gospel as proclaimed by messengers at home and abroad, by ready and willing response to "calls" and assignments, and by increased tithes and offerings.

All such efforts contribute to the joy and peace Christ came to establish.

But let us ever remember that the price of peace is eternal vigilance and constant righteous efforts. Forces of evil and misery are still rampant in the world and must be resisted. The Powers of Darkness have increased in accordance with the spread of the Gospel. Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snow-capped summits and frost-covered valleys of this western land, the public press tells of increasing activity on the part of the Evil One. Warlike activities and international misunderstandings prevent the establishing of Peace and divert man's inventive genius from the paths of science, art, and literature, and apply it to human retardation and the holocausts of war.

The rising sun can dispel the darkness of night, but it cannot banish the blackness of malice, hatred, bigotry, and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the Light of Love and human compassion enter the souls of men.

It was for this purpose that Christ, the Son of Righteousness, "with healing in his wings" came in the meridian of time. Through Him wickedness will be overcome; and hatred, enmity, strife, poverty, and war abolished. This will not be accomplished, however, with atomic bombs and battleship; with submarines or poison gas, but with a slow but never-failing process of changing men's mental and spiritual attitudes. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first

change people's thoughts. Only to the extent that men desire Peace and Brotherhood can the world be made better. Only by adhering to sound principles can peace come, either to individuals or nations.

Christ is the true light of men's lives. He is the Son of God—the Saviour of the world! His coming was heralded by heavenly hosts singing: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14).

Thus was recorded the greatest and most momentous fact in the history of the world. In His taking upon Himself mortality, Christ personified Deity; in His walks and teachings among men, He exemplified the true philosophy of being; in His death and resurrection, He opened the door to life and immortality.

Rejecting the Tempter's scheme of coercion and self-glorification, the Saviour established a plan that will regenerate men's souls. He knew that this regenerating force would be silent, almost imperceptible; slow in gaining momentum, and disappointing to all except only those who caught His vision; victorious only through His death, resurrection, and Second Coming.

With the announcement of the Birth of the Saviour by the Heavenly Hosts more than nineteen centuries ago, there was given a message which, if heeded, would unite peoples of all nations in a friendliness that would bring not suspicion and fear of the possibility of any atomic war, but confidence and resultant peace.

Many and swift are the changes that have come to the peoples of the world since the announcement of the angels, but the principles they gave remain changeless and ever applicable and essential to the happiness, salvation, and exaltation of the children of men. These principles as summarized are:

- 1 Faith in God ("Glory to God in the Highest").
- 2 Peace through brotherly love ("Peace on earth").
- 3 Good will and fellowship ("Good will among men").

No worry or anxiety over the choosing and giving of gifts; no enjoyment of holiday feasts; no decorations however modern or attractive; no social parties however jovial, should ever overshadow the fact that Christmas is the celebration of the birth of Jesus Christ who came to give Life, Light, and Peace to all mankind, and who marked the Way by which these eternal blessings may be obtained. Let us ever remember that ". . . God so loved the world, that he gave his only begotten, Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

This love of our Father has been manifested ever since He gave free agency to man and was particularly made known during the earthly life of Jesus, by His teachings. To His disciples in that day, He said "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33).

This love was again demonstrated eighteen hundred years later when the Father introduced the Saviour to the young man, Joseph Smith, saying "This is My Beloved Son, Hear Him!"

Under the divine authority, Jesus, the Babe of Bethlehem, who later established His Gospel among men, who was crucified, resurrected, and who lives today, again established His Church that all mankind might hear His word and receive eternal blessings through obedience to the laws and ordinances of the Gospel.

Therefore, let your gifts to one another carry with them a reminder of the Father's gift of His only begotten Son, who in turn gave to all the gift of the Gospel. Let the pleasures of the season be subordinated to the true spiritual meaning of this greatest of all festivities—The Birth of Our Lord and Saviour Jesus Christ.

" . . . For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

Wear an **L.D.S. PIN**

3/6 each
including postage

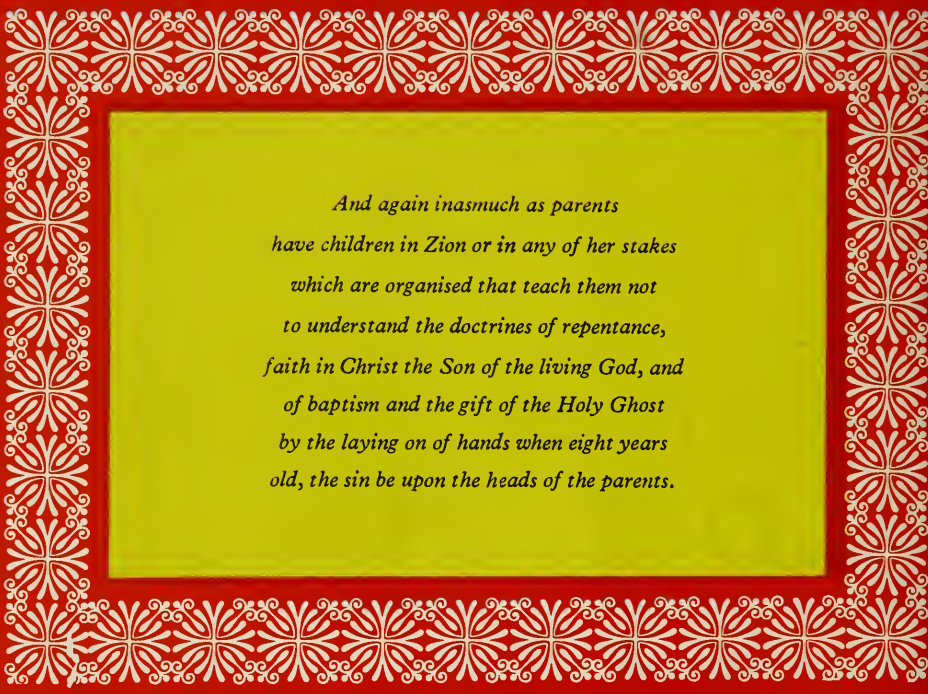
LDS



Reproduction of pin
made of gold
anodised metal
actual size

(for 2 or more send 3/- each plus 6d. postage for the lot)

DESERET ENTERPRISES LIMITED
21 Stanley Street, Cheetham,
Manchester, M8 8SH
Telephone: 061-832 9416/7



*And again inasmuch as parents
have children in Zion or in any of her stakes
which are organised that teach them not
to understand the doctrines of repentance,
faith in Christ the Son of the living God, and
of baptism and the gift of the Holy Ghost
by the laying on of hands when eight years
old, the sin be upon the heads of the parents.*

by S. Dilworth Young

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

"And beholding the man which was healed standing with them, they could say nothing against it.

"But when they had commanded them to go aside out of the council, they conferred among themselves.

"Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

"But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard."
(Acts 4:13-20).

It is that last phrase that I should like to apply to children. It is the burden of the Church, if any such thing can be a burden, to testify of things "seen and heard." **How are we to teach children?** They do not know all that an adult should know, but they should have no doubt as to where adults stand.

Every boy has a right to get the feeling that his father and his mother and his priesthood teacher, his Sunday School Teacher and his scoutmaster, or anyone with whom he comes into

association in the Church, knows of a surety of things "seen and heard." Every girl has a right to the same assurance that her parents and leaders know of things "seen and heard."

Young folks themselves do not know yet, but confidence which they must develop comes because those closely in touch with them constantly bear witness to them in act, in deed, in word, that they know of things "seen and heard," the things seen and heard mentioned by Peter and John; the things mentioned by Nephi in the first chapter of the Book of Mormon in talking about his father Lehi, of the things he saw and heard; the glories of the gospel and of Jesus Christ and of all the things "seen and heard" of him and of the things Joseph Smith "saw and heard."

Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before daylight. I was curious to know how these cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have a rare time chasing them down. But as day broke, in they came, fifty or sixty head of horses at a dead run, and they came to a corral I had not noticed.

Stakes had been driven in a large circle on the prairie, each stake protruding about eighteen inches above the ground. In the top of each stake was an eyelet, and threaded through the eyelet was a rope; wings went

out from a twenty-foot entrance, perhaps one hundred feet on both sides. These horses came into the enclosure at a full gallop. The rope did not reach to their knees, and yet not a horse stepped over it. The punchers went into that little makeshift corral and roped their animals, saddled and bridled them, mounted and rode the buck out of them, and not a horse jumped over that rope out of the corral.

I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Children are not horses, or even like horses, and we cannot teach them by fear because that has a bad effect upon them, but teach them we can and teach them we must.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them you may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in which they are spoken. One does not always learn by action, but by the happiness with which the action is performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child.



S. Dilworth Young

You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

FIRST, let us revive that happy custom of taking our meals together. Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have breakfast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

SECOND, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the Father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to

his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

THIRD, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young University of Utah game, that is where you should be.

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

FOURTH, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over happened; to enjoy the things which were good and to be counselled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done which are wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she

was there. It helped me. It will help all our children.



FIFTH, no parent in this Church is doing his duty unless he makes the Sabbath what it should be. It should be a happy day together, with the whole family participating. The first thing in the morning, Father and Johnny go to priesthood meeting, and Father should take Johnny there, not Johnny take Father. They should discuss things on the way there and coming home, too. Each one should feel that the other is equal to him, and the father should take particular care that Johnny understands his priesthood. The Aaronic Priesthood is vital. This is successful not so much because of what is said but because of the unsaid emotions and feelings engendered.

And then, parents encourage the children, and themselves as much as they can, to go Sunday School and to the auxiliaries. But above all things, the whole family, if it is going to do what it ought to do, must go to Sacrament meeting. Father and Mother should lead the way, the children following close after and staying there until it is dismissed. If one child is too small, one can go out with him, walk him up and down until he gets the kinks out of his legs, or if a small child is crying, one may have to take him home; but the family understands that at the proper hour, all are in Sacrament meeting together.

These suggestions followed carefully with assiduousness will bring others. I have not mentioned many things that should happen in the home, but they will happen: prayer, love, all of the things which go with it.

May I now remind you of the first

continued on Page 30



Now when Jesus
was born
in Bethlehem of
Judaea in the days of
Herod the king,
behold there came wise
men from the east
to Jerusalem
saying, Where is he
that is born
King of the Jews ?
for we have seen
his star in the east
and are come
to worship him.

THE
LATTER-DAY SAINTS
MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 1. Vol. 1.

MAY, 1840.

Price 6d.

PROSPECTUS.

THE long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that diligent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-Day Saints, (being first organized in 1830) has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings by being made acquainted with the same truths, they have thought

proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that men may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

“THE MILLENNIAL STAR” will stand aloof from the common political and commercial news of the day.—Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth “blood, fire, or vapour of smoke”—in short, whatever is shown forth indicative of the coming of the “Son of Man,” and the ushering in of his universal reign on the earth. It will also contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding

the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetic, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world called new.—This discovery will yet be hailed among all nations, as among the most glorious events of latter times, and as one of the principal means of overwhelming the earth with knowledge.

This paper will also contain extracts from some remarkable visions and revelations which have been given to the saints in this age, unfolding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shown to us, even the things of many generations.

EDITOR'S ADDRESS TO HIS PATRONS.

Friends and fellow-travellers to eternity,

It is with heart-felt joy and satisfaction we have the pleasure of sending

forth the first number of the *Millennial Star*—that luminary, which rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottages of the poor: that the sublimity of its truths, the splendour of its light, and the easy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful, so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes, the sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our own inability, we shall cheerfully give heed to the one word

of prophecy, as to a light which shines in a dark place, and seek for the inspiration of that Spirit which guides into all truth, and which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's-breadth to the right or left from the principles of truth, to court a smile, or shun a frown. We shall not be careful to enquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If at any time we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;" but at the same time, hold sacred the characters, regard the rights, and respect the feelings of those who do not see with us. "The servant of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for *one* Lord, *one* faith, *one* baptism, *one* Holy Spirit, *one* God and Father of all; and in short, for all the

offices, ordinances, gifts, and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as belonging to the people of God but that of saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ, of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfilment, according to the common usage of the language,—according to to the most plain, easy, and simple meaning of words and sentences.

As to "Calvinism," "Arminianism," "Trinitarianism," "Unitarianism," "Total Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the *laws*, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840.

THE MILLENNIUM.

“For if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth therefore a rest to the people of God.”

The word *Millennium* signifies a thousand years, and in this sense of the word may be applied to any thousand years, whether under the reign of wickedness or righteousness. But the term, *the Millennium*, is generally understood to apply to the particular thousand years which is mentioned in the Scriptures as the reign of peace—the great sabbath of creation, of which all other sabbaths or jubilees seem to be but types. It is written that “a thousand years is as one day, and one day as a thousand years with the Lord.” This being the case, then seven thousand years are seven days with the Lord, and the seventh, or last thousand years, would of course be a sabbath or jubilee; a rest, a grand release from servitude and wo.

The first sabbath appointed unto man, was the seventh day. It was sanctified and set apart by the Creator, and was to be observed by man as a day of rest for himself, his household, his servants, and even his cattle, because the Lord had rested from all his work.

Another sabbath was appointed to the Children of Israel. (see Levit. 25) This consisted of every seventh year. It was a sabbath for the earth to rest from being cultivated; and even that which grew spontaneously was not to be gathered in, but was free for all to partake of, in the place where it grew.

This seventh year was not only for the land to rest, but it was a kind of jubilee in which the creditor forgave the debtor—the servant went free from his master, &c. A third sabbath or jubilee, consisted of the fiftieth year, numbering seven times seven years,

after which came the grand jubilee of jubilees, or sabbath of sabbaths. (Levit. c. 25, v. 10.) “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family.”

But, notwithstanding all these sabbaths were appointed by God, and enjoyed by his people in former times; yet says our text, “If Jesus had given them rest, he would not afterward have spoken of another day.”

It seems evident then, that a future rest was anticipated, of which all these sabbaths or jubilees were but a foretaste. This rest was to be enjoyed by the people of God one thousand years, during which time, Satan was to remain confined in the bottomless pit, (fathomless abyss) and deceive the nations no more till the time was fulfilled. The dead in Christ were to rise from the dead at the beginning of this thousand years, and were to live and reign with Christ as priests and kings until the thousand years were ended. “This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.” Whoever will read the 20th chapter of Revelations, will read the particulars of this millennial reign, in all the plainness which would be necessary to establish any fact.

If any enquiry should be made in relation to the place where these resurrected saints will reign during that millennium, the 5th chapter of Revelations will settle the point: verse 10th records the closing words of the heavenly song thus: “WE SHALL REIGN ON THE EARTH.”

Having ascertained *two* important facts in relation to our great subject, viz., the *time* and *place*, (the time a

thousand years, the place on the earth) we shall now proceed to an examination of other facts connected with this thousand years reign on the earth.

The prophet Zechariah, c. 14th, has informed us that there should be **ONE LORD, AND HIS NAME ONE, AND HE SHOULD BE KING OVER ALL THE EARTH.**

John, in his Revelations, informs us of a time when **THE KINGDOMS OF THIS WORLD WOULD BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST.**

Daniel informs us of a time when **"THE KINGDOM, AND THE GREATNESS OF THE KINGDOM, UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH."** And again, **"the time came that the saints possessed the kingdom."**

And again, **"THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM AND POSSESS THE KINGDOM FOR EVER AND EVER."**

I might quote many other prophets to prove the same points, but if my readers will not believe the positive testimony of three of the prophets, it would be in vain to bring more.

From the above quotations, it appears evident that in the Millennium, all the political, and all the religious organizations that may previously exist, will be swallowed up in one entire union—one universal empire—having no laws but God's laws, and saints to administer them; while the very priests of that happy period will be those who are raised from the dead.

Astonishment seizes on my soul! I gaze!! I wonder!!! I admire!!!! I pause—I am overwhelmed. What! the monarchies of Europe—the republics of the two Americas—the despotic governments of the Indias—

the vast empire of China—the mingled kingdoms of Asia and of Africa—the thousand tribes of the wilderness—the unnumbered inhabitants of the islands. All—all these dissolved—destroyed—or mingled into *one—one* body politic—*one* peaceful empire—*one* Lord—*one* King—*one* interest all?

Yea, and stranger still—more wondrous to behold! The thousand party sects, and names, and creeds, and faiths of men, that now distract the world all gone, all fled before the brighter rays of truth divine, which overwhelm the earth.

The thousand pagan rites and superstitions, all overcome and swept away. The very names of their unnumbered deities lost in oblivion, no more are heard.

Earth has *one* King, *one* Lord, and his name *one*.

Can any one acquainted with human nature, and with the present political and religious state of the world, believe that such vast changes will be effected? Man would almost be led to exclaim: *Impossible*. And still there is no alternative but to believe it all, or disbelieve the prophets.

The mind is naturally led to enquire by what means such wonderful changes—such astonishing revolutions will be effected.

We shall now enter upon the investigation of this part of the subject; and when our readers have heard and understood the means employed to accomplish this great work, they will be convinced that the means are adequate to the end.

The first important consideration which presents itself while examining the prophets on this subject, is, that God will set his hand the second time to restore the house of Israel and the house of Judah to their national rights, to the favour of God, and to their own

land. They will gather out from every nation under heaven, with their silver and gold, &c., employing the ships, steam-boats, railroad carriages, canal-boats, litters, horses, mules, camels, and swift beasts, and every kind of conveyance which the nations can furnish. This gathering will be by a mighty hand, with a stretched-out arm, and with fury poured out; and in short, Jehovah's arm will be made bare in the eyes of all the nations, in signs, in wonders, in miracles, in revelations, in judgments, and in mercies.

The very waters will be divided, and his people led through dry-shod, as in days of old. The mountains shall feel his power, and melt like wax; and the boundaries of the everlasting hills shall tremble at his presence; for he will rend the heavens, and come down, and do terrible things—things we look not for. He will say to the north, give up, and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth. His hand will be lifted to the Gentiles, and his standard to the nations. The power displayed in bringing them out of Egypt under Moses, will bear no comparison, it will scarce be remembered or come into mind, when contrasted with the mighty restoration which now awaits that people. The destiny of the nations hangs upon that point as on a pivot. Their political and religious blessings or curses, in fact, their very existence depends upon the course they pursue in relation to the work of God in the gathering of his people Israel. They may oppose, and be hurled down like a Pharaoh; or they may assist, and be blessed like a Cyrus or a Ruth: They may come into the covenant, and be partakers of the blessings in

common with his chosen people; or they may cling to their own superstitions, and sectarian traditions, and be found fighting against God, till the thrones are cast down, and judgment is given to the saints.

For Scripture illustrations on these great subjects, we refer the reader to a general and careful reading of the prophets; particularly Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah. Some of the most important facts in relation to these things will be found in Is. c. 11, 60, and last; Ezek. c. 20, 36, and 37; Jer. c. 16; Zech. c. 14; A careful reading of the prophets will demonstrate, beyond any room for doubt, all we have said on this subject, and much more than we can say.

The Second Coming of Messiah is intimately connected with the great restoration of which we have been speaking. This will be *personal* and *visible*; as much so as his first coming.

Enoch, the seventh from Adam, speaks of his coming, with ten thousand of his saints.

Job speaks of his standing on the earth in the latter day, and says, "in my flesh I shall see God."

Isaiah represents him as coming with vengeance and recompence; as coming with dyed garments from Bozrah, treading the people in his anger, and trampling them in his fury; as coming with fire and with his chariots to the destruction of his enemies, and for the joy and deliverance of his saints, even they who tremble at his word.

Daniel viewed him coming in the clouds of heaven.

Zechariah foretells that his feet will stand upon the Mount of Olives, for the deliverance of the Jews, and the destruction of their enemies; that the mount would rend beneath his feet, and be removed, leaving a great

valley in its stead; and that all the saints will come with him; and that Jerusalem and the Jews will be holy from that day forward; and all the nations of the surrounding countries will go up to Jerusalem once a year, "to worship the King, the Lord of Hosts; and to keep the feast of tabernacles."

Malachi testifies of his coming, and enquires who can abide it: and also of his sending Elijah the prophet before him, to perform a certain mission, which would prevent the curse from smiting the earth entire.

Peter foretels of his coming in flaming fire, to take vengeance; also, that he shall be sent to the Jews, after the Heavens have received him till the *times of restitution*.

Jesus himself has foretold his second coming, with its attendant signs; and that it would bring destruction comparable to the days of Noah; and to the days of Lot.

The Angels also predicted it at the time he ascended, and even told the manner of it, viz. "This same Jesus shall so come, in like manner as he went up:" that is, personally, bodily, visibly, in the clouds of heaven.

The Revelation of John often confirms the second advent: and even declares that his enemies shall see him, and all the kindreds of the earth shall wail because of him: and finally closes the volume by saying, even so come, Lord Jesus. Now it is evident that all these testimonies had direct allusion to his second coming, and not to his first; for many of them were spoken after his first coming, and all of them describe circumstances entirely different from those connected with his first coming; and therefore, cannot possibly apply to it.

Having abundantly established the fact, that the millennium will be ushered

in by the restoration of Israel—the rebuilding of Jerusalem—the second advent of Messiah—the destruction of the wicked, and the establishment of his universal kingdom. We shall now proceed to describe something of the nature of that millennium, and of the blessings of that happy reign.

It is evident that those who are raised from the dead are immortal, therefore they do not enter into the duties and enjoyments which are peculiar to a state of mortality; but their dwelling is the holy city, and they are kings and priests, to administer the affairs of government, and to instruct the people. But those who have not yet put on immortality, but are spared alive at the second coming of Messiah, become possessed of the earth with all its riches and blessings, like Noah and his family when they came forth out of the ark. "They plant gardens and eat the fruit of them; they plant vineyards and drink the wine of them; they build houses and cities and inhabit them;" "The ploughman overtakes the reaper; the treader of grapes him that soweth seed;" in short, they "beat their swords into ploughshares, and their spears into pruning hooks, and the nations learn war no more." The lion, the wolf, the leopard, and the bear become as harmless as the lamb and the kid,—the little child plays in safety among the beasts of prey as they are now called; and the poisonous reptiles and serpents become equally harmless. The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face: thus peace, and joy, and truth, and love, and knowledge, and plenty, and glory, will cover the face

of the earth as the waters do the sea. The tabernacle of God, and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup. **SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE "STAR" WOULD FAIN ANNOUNCE THE DAWN.**

To be continued.

REVELATIONS.

According to promise in our prospectus, we now proceed to give some extracts from certain Revelations which were given for the organization of the Church; and for the establishment and regulation of all the offices and ordinances pertaining to the gospel of salvation.

The Church of Jesus Christ of Latter-Day Saints had its origin in 1830, in New York, North America.

We wish it to be understood distinctly, that the organization of this Church came by express commandment and revelation from the Almighty—that all its offices, ordinances, and principles, were given by Inspiration of the Holy Ghost, by the voice of God, or by the ministering of angels.

We are aware that some will startle at such ideas, and be surprised that men should believe in revelation in these days. But they cannot be more surprised at our principles on this point than we are at theirs.

We are astonished above measure, that men, with the Bible in their hands, should ever believe in any Church organization which was not by revelation; for there is neither precept nor example in the word of God for any other Church than that whose apostles, prophets, evangelists, pastors, teachers, and members are

inspired by that spirit which leads into truth, and which makes manifest things past, present, and future, and searches all things, yea the deep things of God. Indeed such a thing as an uninspired Saint (or Christian) was never found among men.

The following is extracted from the book of Doctrine and Covenants, Section 2 & 3, commencing page 77.

1. "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, jun. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and for ever. Amen.

2. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world: but after repenting, and humbling himself sincerely, through faith God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon, which con-

tains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever.—Amen.

3 Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it, and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high to whom be glory for ever and ever. Amen.

4 By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

5. Wherefore, the Almighty God gave his only-begotten Son, as it is

written in those Scriptures which have been given of him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father; that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son and Holy Ghost are one God, infinite and eternal, without end. , Amen.

6. And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their might, mind, and strength: but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed

also.—And we know that these things are true, and according to the Revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

7. *And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8. *The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands, for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

9. The elders are to conduct the meetings as they are led by the Holy

Ghost, according to the commandments and revelations of God.

10. The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

11. The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking: and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

12. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

13. The several elders composing this church of Christ, are to meet in conference once in three months, or from time

to time, as the said conferences shall direct or appoint: and the said conferences are to do whatever church business is necessary to be done at the time.

14. The elders are to receive their licences from other elders, by vote of the church to which they belong, or from the conferences.

15. Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate, when presented to an elder, shall entitle him to a licence, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

16. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

17. Every president of the high priesthood (or presiding elder) bishop, high counsellor, and high priest, is to be ordained by the direction of a high council, or general conference.

18. *The duty of the members after they are received by baptism.*

19. The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

20. Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

21. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

22. Baptism is to be administered in the following manner unto all those who repent. The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

23. It is expedient that the church meet together often, to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church, and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

24. The manner of administering

the wine: he shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal father, that they do always remember him, that they may have his spirit to be with them. Amen.

25. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct.

26. It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time:—and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

27. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members, and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest; or it may be signed by the teachers or deacons of the church.

1. There are, in the church, two priesthoods, namely: the Melchizedek, and the Aaronic including the

Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great high priest: before his day it was called *the holy priesthood, after the order of the son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood.

2. All other authorities or offices in the church, are appendages, to this priesthood; but there are two divisions, or grand heads—one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3. The office of an elder comes under the priesthood of Melchizedek. The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

4. The presidency of the high priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

5. High priests, after the order of the Melchizedek priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest, (of the Levitical order,) teacher, deacon, and member.

6. An elder has a right to officiate in his stead when the high priest is not present.

7. The high priest, and elder, are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater, or the Melchizedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys, or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But, as a high priest, of the Melchizedek priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power, by the hands of the presidency of the Melchizedek priesthood.

9. The power and authority of the higher or Melchizedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the firstborn, and to enjoy the communion and presence of God the father, and Jesus the Mediator of the new covenant.

10. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11. Of necessity there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several

offices in these two priesthoods. Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, upheld by the confidence faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world, thus differing from other officers in the church in the duties of their calling: and they form a quorum equal in authority to that of the twelve especial witnesses or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same: that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men. The decisions of these quorums or either of them, are to be made in all righteousness; in holiness and lowliness of heart; meekness and long suffering; and in faith, and virtue, and knowledge; temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things

abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations: first unto the Gentiles, and then to the Jews—the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, first unto the Gentiles, and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16. It is the duty of the travelling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17. It is the duty of the twelve in all large branches of the church to ordain

evangelical ministers, as they shall be designated unto them by revelation.

18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he [Seth] was a perfect man, and his likeness was the express likeness of his father's, inasmuch that he seemed to be like unto his father in all things; and could be distinguished from him only by his age.

20. Enos was ordained at the age of 134 years, and four months, by the hand of Adam.

21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak: he was eighty seven years old when he received his ordination.

22. Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24. Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him—and he saw the Lord: and he walked with him, and was before his face continually: and he walked with God 365 years: making him 430 years old when he was translated.

25. Methuselah was 100 years old when he was ordained under the hand of Adam.

26. Lamech was 32 years old when he was ordained under the hand of Seth.

27. Noah was 10 years old when he was ordained under the hand of Methuselah.

28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him; I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them for ever.

29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generations. These things were all written in the book of Enoch, and are to be testified of in due time.

30. It is the duty of the twelve, also to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

31. To the church of Christ in the land of Zion, in addition to the church laws, respecting church business:— Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders, to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also

teachers, to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church: then comes the high priesthood, which is the greatest of all. Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called the president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

32. Wherefore the office of a bishop is not equal unto it: for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchizedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counsellors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchizedek.

33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion,

or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office.

34. But a literal descendant of Aaron, has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchizedek, is tried: to sit as a judge in Israel.—And the decision of either of these councils, agreeably to the commandment which says:

35. Again, verily, I say unto you: The most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood: and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

36. There is not any person belonging to the church, who is exempt from this council of the church.

37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who

shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and the laws of God; that all things may be done in order and in solemnity, before him, according to truth and righteousness.

38. And again, verily I say unto you, the duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

39. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants.

40. Also, the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41. Again the duty of the president over the office of elders is to preside over ninety six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.

43. And it is according to the

vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church who belong not to the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

44. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen.

CHURCH OF ENGLAND.

A printed circular was lately put into our hands, signed "ISAAC WOOD, Pastor of the Parish of Middlewich," holding out a warm invitation to men to become members of the Church of England, from which we extract the following; with some remarks and enquiries, which, until satisfactorily answered, will prevent us from availing ourselves of the reverend gentleman's generous offer.

He says, "In religion we cannot be too cautious—I do not say *in the choice of our religion*, for there is but *one*

true religion, and therefore no choice. But in those doctrines which we receive and embrace as the truths of the religion of Jesus Christ, we cannot be too careful, since the everlasting salvation of our souls depends upon them. Here then, if anywhere, we are called upon to 'prove all things, and to hold fast that which is good.'"

"The Bible, *the inspired word of God*, is the rule of faith; and there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn from that fountain and well of truth: and I most fully believe the Church of England to be *the best* because the most *plain* and *sound* expounder of that word. "To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them." Is. c. viii. v. 20.

He further says, "In the services of the Church of England, there is more of the word of God read to the congregation than in the public worship of any other denomination of Christians whatever."

I would here remark, that it is not the *hearer* of the word, but the *doer* who is justified: The question is not how much is read, but how much is practised by the Church of England: indeed how much do they teach men to practise?

If the bible is a rule of faith and practice, then men should pattern after it in their doctrine and practice.

Does the church of England have inspired apostles and prophets for their ministers?

Do they baptize penitent believers and none others, for the remission of sins?

Do they go down into the water, and "bury them by baptism?"

Do they teach them to expect the baptism of the Holy Ghost after the baptism of water?

Do they teach them to believe in, and pray for the gifts of the Spirit, such as revelations, visions, prophesyings, miracles, tongues, interpretations, healings, ministering of angels, &c.?

Do they teach the sick to send for the elders of the church, to pray for, and anoint them with oil in the name of the Lord, and that "the prayer of faith shall save the sick, and God shall raise them up?"

Do they teach the believer to lay hands on the sick in the name of the Lord, that they may be healed?

Do they "visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world?"

Does he that has two coats give to him that has none, and he that has meat likewise?

Do they take heed not to pray and give alms to be seen of men?

Do their ministers go forth like the ancient servants of God, taking no thought for the morrow, as to food and clothing? or, do they take thought a year at a time, by having a certain stipulated salary?

Do they teach men that if they have this world's goods, and do not impart to the needy, they have no love of God in them?

In short, do they teach men to practise and observe all those things which Jesus commanded?

Now all these things are according to the Bible, which they say is a rule of faith. All these things are according to the "law and testimony." I have made these enquiries in order to "prove all things, and hold fast that which is good." I am sure to give no offence, either to the Church of England or to Mr. Wood by these

enquiries, because himself has observed that the Church of England "courts enquiry."

If all the above questions can be answered in the affirmative, I, for one, will be a Churchman. But if, on the other hand, after careful investigation, the reverend gentleman should find his favourite church weighed in his own balances (the law and the testimony) and found wanting; we earnestly invite him to become a member of the Church of Latter-Day Saints, for they hold and teach all these things; and "eternal salvation depends on our embracing the truth." ED.

RESTORATION OF THE JEWS.

"Sir Moses Montefiore has covenanted with Mehemet Ali for a tribute equal to present receipts, on the condition of re-colonizing the whole of Palestine with Jews.

Memorials have been sent to all the Protestant Princes, soliciting their interference in the present dispute between the Sultan and Mehemet Ali, about Palestine, to secure that country for the speedy return of the Jews.

A Hamburgh paper, *The Dorfeitzung*, says, that the Jews of Constantinople have, with their Rabbi, declared that they will not wait any longer than another year for their Messiah. If, within that time, he does not appear, they will conclude that he has already come, and then they will try to discover by what religion he is already recognized. The Rabbi is entirely of this opinion; and has even proposed to his congregation to profess Christianity forthwith."—*Sacred Album*.

This is fulfilling a prediction of Nephi; "And the Jews also shall begin to believe in Christ, and they shall begin to gather in upon the face

of the land. And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."—*Book of Mormon*, p. 125.

PERSECUTION OF THE JEWS.

[FROM THE SUN.]

The horrible persecution now raging against the Jews in the East is not confined to the city of Damascus. The following extract from a letter, addressed by the Hebrew community at Rhodes to the Grand Rabbi of Constantinople, satisfies us that the persecution, unless vigorous steps be taken to prevent it by the enlightened governments of England and France, is intended to be general. The object of this persecution is plunder. As we have again and again stated, in their wealth consists the only crime of the innocent Israelites. No less clumsy mode of plundering them of their property could be devised by the semi-barbarous government of Egypt, because by no other could the prejudices of the ignorant and superstitious oriental Christian be enlisted against them. We pity the Christian capable of believing that the Jews were ever guilty of the horrible crime which the Pacha of Damascus has laid to their charge; and when we bear in mind, that this highly-favoured land has yet to atone for setting an example of the persecution of the Israelites, we feel surprised that no Christian meetings have been held to denounce the revival of an exploded fable of the monks, for the fiendish purpose of shedding the blood and confiscating the property of an innocent community. The *Journal des Debats* gives the details of the cruelties to which the Damascus Jews have

been subjected, but want of space prevents us from inserting them in our columns. The following is the extract from the letter from Rhodes above alluded to:—

"We hasten to inform you of the sad position in which our community has been placed. The facts are as follows:—A Greek child, ten years of age, the son of a peasant, hanged himself, it is said, some days ago, and the Christians accused us of having sacrificed him. The European consuls assembled to demand an investigation of the affair, and went in a body, with the exception of the Austrian consul, to the Pacha, to demand that the proceeding should be left to them, which was granted. They then called before them two Greek women from the environs of the town, who declared that some Jews had gone on Tuesday from the villages to the town, and that one of them had been followed by a Greek child. The consuls immediately called this Jew before them, and questioned him. He replied that he would prove by witnesses that he had spent Tuesday in his own village, and had not come into town till Wednesday. He added, that even if the child had come into town at the same time as the Jews, this fact could not testify against them, as they were on the public road. These reasons, however, were not admitted by the consuls. The accused was thrown in chains, and unheard-of torments inflicted upon him. The bastinado was given him; his nostrils were pierced with iron wire, heated bones were placed on his head, and a very heavy stone, on his heart—torments which reduced the victim to the last extremity. At the same time, they sought to extort confession from him, and said to him, 'If you only stole the Greek boy to deliver him to the chief rabbi, say so plainly, if you

wish to save your life.' Their intention was to involve our rabbi and the whole community in the accusation. However, the unhappy Jew, in the midst of his torments, implored death, and was always answered by exhortations to confess his pretended crime. Overcome by torments which a human body cannot support, the victim suffered calumnies to be extorted from him against several Jews, most of whom had for some time been absent from Rhodes. Those who could be found were arrested, and also tortured to make them confess that they had delivered the child to the chief rabbi, or head of the Jewish community. Seven persons are in a dangerous state in consequence of these tortures, To crown our misery, the Ghetto has been closed and surrounded with guards, in such a manner that no one can go in and learn the fate of the prisoners. A fact, which I think it my duty to tell you, is, that during this time, as no Christian, that is no Greek, can enter the Jewish street, they walk continually round the Ghetto in order to find means of throwing a Turkish, or Greek dead body into some court, and then getting it taken from thence to the government, to form a basis of their calumny."

The *Lucca Gazette* quotes advices from Egypt, stating that the assassin of Father Thomaso and his servant at Damacus has, been discovered to be a Druse, and that the innocence of the unfortunate Jews has been clearly proved.

AT A GENERAL CONFERENCE
Of the Church of Jesus Christ of
Latter-Day Saints held in the Tem-
perance Hall, Preston, Lancashire,
England, on the 15th of April, 1840:

The following Churches were re-
presented;

Places.	Members	Elders.	Priests.	Teachers	Deacons.
Preston	300	7	3	6	2
Penworthen	73	3	1	2	1
Longton	51	2	4	2	0
Southport	20	0	1	1	0
Daubers Lane, &c.	54	1	2	3	0
Hunters Hill, &c.	17	1	1	1	0
Heskin	3	1	0	0	0
Bolton	60	1	2	2	0
Ratcliffe	10	0	0	0	0
Whittle	18	1	4	0	0
Ribchester	25	2	0	1	0
Burnley	24	0	1	1	0
Blackburn	15	0	1	0	0
Keighley &c.	29	2	1	1	0
Waddington	50	0	2	2	1
Clitheroe	27	1	3	0	0
Chatburn	84	1	2	2	1
Dunham	20	0	0	1	1
Grindleton	5	0	0	0	0
Manchester	240	2	5	4	0
Stöckport	40	0	1	2	1
Duttonfield	30	0	1	0	0
Altrincham	8	0	1	1	0
Perver & Macclesfield ..	30	0	3	0	0
Middlewich	6	0	0	0	0
Bury & Elton	12	0	0	0	0
Potteries	101	1	2	4	1
Herefordshire	160	1	2	0	0
Liverpool	28	0	0	0	0
Alston	43	2	2	2	0
Brampton	30	1	1	0	0
Belford	40	1	1	0	0
Scotland	21	3	0	0	0

Since the Conference, and up to the present time, many are being added by baptism in almost every place where the fulness of the gospel is preached. In Scotland the work of the Lord is going on, and souls are coming into the church. In Herefordshire and the adjoining country,

some forty preachers of other orders have lately submitted to the ordinances, and united themselves to the Church of the Latter-Day Saints; by which means upwards of forty preaching places have been opened for our elders. May God Almighty bless the people of that region abundantly, because with all readiness they received the word, and were willing to be taught in the way of the Lord more perfectly. In Manchester our meetings are well attended, people seem desirous to hear, and some are baptised and added to the church every week. We very much need a larger place to meet; indeed the largest place in the town would be too small if the public could have general notice. Numbers are being baptised and added to the church in the towns and country around.

In short, on all sides we turn our eyes, we behold the field all white ready to harvest. Calls for preaching are more than we can fill at present. May the Lord send more labourers into his harvest. There are thousands of people in England, if they once knew our principles would embrace them, and even lay down their lives for them if required.

We shall probably give the minutes of the Conference in our next.—ED.

TEMPERANCE.

Landing in a certain Town in England, from a distant country, not long since, I felt my heart pained for the multitude of beggars, and of other persons apparently in distress, who almost thronged the streets.

From feelings of deep sympathy I was led to enquire the reason of so much want; and why human beings, the noblest work of God, should exist in such multitudes without the means of comfortable sub-

sistence, while even the sparrows and ravens are remembered by the Great Author of their existence; and even the grass of the field is decked in beautiful robes by his beneficence.

Surely, thought I, there is something radically wrong. Either God has been unwise in creating people, without creating means sufficient for their subsistence; or there is some terrible mismanagement in the Government under which they live; or else, the people have by some means greatly erred from the ways of wisdom and prudence, and brought this misery upon themselves.

But passing onward through the different streets, still pondering the subject in my heart, with no ordinary feelings, hardly decided whether to charge this fact upon Providence, Government, or people; I was often interrupted in my train of thought by signs, and advertisements something like the following: "Spirit Vaults," "Wine and Liquor Store," "Importer of Foreign Spirits," "First-rate Brandy," "Best of Spirits," "Rum, Gin, Wine, Brandy, Irish Whiskey, Beer, and Spirituous liquors of every description sold here, &c." Seeing such things at almost every step, I enquired what all this could mean? What strange inconsistency! The people wanting bread and clothing—the country unable to support its poor, and yet all these spirit-shops supported! It cannot be, unless the people have lost their reason, and gone mad.

But it must be these shops are supported, or they would not be here. The mystery was now solved—Providence was not in the blame; he had provided enough and to spare. But the people are perishing by their own folly.

Now, people of England, I ask you,

would not the cash you pay for spirits and tobacco, be a sum sufficient to relieve all the suffering poor, the lame, the blind, the sick, the widow, and the fatherless? Then why not dispense with these needless things altogether? and tax yourselves with the same money to give to those in distress? and thus dry the tear of sorrow from the disconsolate widow and the helpless orphan, while they rise up and call you blessed.—ED.

LATTER DAY SAINTS IN AMERICA.

It is generally known throughout the civilized world that the Saints in America have lately suffered a storm of persecution, which has no parallel in the annals of modern history. We have only room in this No. to say that they have again become established in peace: and that the subject of their persecution has been before Congress during its present session, with an application for redress and protection.

Since the persecution the Church has spread more rapidly than ever before, in almost every part of that wide-spread republic. Hundreds are embracing the truth in different states, and calls for our books and for preaching cannot the tenth-part be supplied at present. We have sometimes been offered £2 for a book worth one crown, but could not supply them until reprinted: the scarcity is owing to the rapid spread of the work, and the destruction of our printing establishments in the persecution. In New York, Philadelphia, and the adjoining country, hundreds have been baptized during the past winter and spring. The power of God is with his people, and he confirms the word with signs following.

For a particular account of the persecution, we refer our readers to our history of the same, which is a book of 216 pages, for sale at our Office, No. 149, Oldham Road, Manchester.

The following particulars of their present settlements we extract from their monthly periodical, published at Commerce, Illinois, entitled, "The Times and Seasons."

KEOKUK.—This is a situation on the west bank of the Mississippi River, about forty miles above Quincy, Illinois, at the foot of the Rapids, which is the first obstruction to the navigation for the largest class of steam boats.—At this place all steam boats, in ascending the Mississippi at low water, are compelled to discharge their cargoes, which are transported over the Rapids in lighters, and on descending, the boats receive their cargoes from the lighters at this place. The landing is equal to any on the River. And no part of the town is ever overflowed.

A part of this place has recently been purchased by the Bishop of the Church of Latter Day Saints. Bishop Knight has also purchased another town six miles above Keokuk, which is called Nashville, it being at the head of the Rapids, the place has advantages equal to any town on the Mississippi; it has a large body of valuable timber attached to it, and the surrounding country is beautifully interspersed with prairies which will admit of a dense population; these advantages together with the advantage of landing, renders the country valuable.

MONROSE.—This place is four miles above Nashville, it is situated on a bottom prairie, and a handsome place for a town, it has equal advantages with other towns on the Mississippi. Bishop Knight has also purchased a part of

this town, together with about thirty thousand acres of the surrounding country, on the point of land between the Mississippi and the Desmoine, generally denominated the Half Breed tract; this tract has actually superior advantages, having the Desmoine on the West, and the Mississippi on the East, both navigable streams; and the soil is generally acknowledged to be nearly equal to that of the State of Missouri. The Half Breed tract contains 119,000 acres, and the whole tract can be purchased by a united effort of the saints:

NATUVOO.—This is a newly located Town, and is situated on the East bank of the Mississippi, opposite Montrose, it derived its name from the Hebrew, which signifies fair, very beautiful, and it actually fills the definition of the word, for nature has not formed a parallel on the banks of the Mississippi from New Orleans to Galena, for the beauty of the ground on which it stands; there is a good landing, and it has equal privileges with other towns. This is also owned by the saints, and is rapidly increasing. The surrounding country is fertile, and the crops, this present year, are good, therefore there is no fear existing that emigration will be too extensive."

TO THE EDITOR OF THE MIL. STAR.

Ledbury, Herefordshire, May 15, 1840.

Beloved Brother,

Two weeks ago, this day, I parted with Brothers Young and Woodroffe in this place, taking different locations in this part of the vineyard, originally opened by Brother Woodroffe; and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the gospel as directed by the

Spirit; we have again this day found ourselves together, and Elder Kingston in our midst; (he is devoted wholly to the ministry) and by comparing minutes, we find there has been in these two weeks about 112 baptized; 200 confirmed; 2 elders, about 20 priests, and 1 teacher ordained—and the Church in these regions now numbers about 320.

The branches are small, the brethren much scattered, consequently the field is so large that the reapers cannot call to each other from side to side; neither can they often see each other without a telescope. There are many doors open which we cannot fill; calls for preaching on almost every hand which we cannot answer. Oh! that the saints would pray to the Lord of the harvest to send forth labourers. I have this day received a letter from my sister in Massachusetts (North America), giving me the intelligence of the death of my aged father; and also that the work of the Lord is rolling forth in that part of the land. Such intelligence from our native land, makes our hearts rejoice even in affliction.

Your brother in the E. Cov.

WILLARD RICHARDS.

H Y M N S.

INVITATION.

When time shall be no more

Its joys and sorrows fled—

When all its cares are o'er

And numbered with the dead,
Unveiled eternal truth will shine
In its own image all divine.

The Saints in robes of light

Shall walk the golden street—

Shall bow before his throne,

Or worship at his feet—

Shall sit on thrones, exalted high
Enthroned in might and majesty.

O! sinner would'st thou stand
 In that bless'd company?
 Obey the Lord's command,
 And from thy sins be free.
 I shall be there, and look for thee—
 Farewell! till then, remember me.

BAPTISM.

Repent ye Gentiles all,
 And come and be baptiz'd;
 It is the Saviour's call,
 He's spoken from the skies,
 And sent the message we declare,
 His second coming to prepare.
 Be buried with your Lord,
 And rise divinely new,
 'Tis his eternal word—
 The ancient path pursue,
 The promised blessing now secure,
 The Spirit's seal, for ever sure.
 Ye souls with sin distress'd,
 Who fain would find relief;
 Come, on his promise rest,
 He will assuage your grief,
 He'll send the Spirit from on high,
 When with the gospel you comply.
 Come be adopted in,
 With Israel's chosen race,
 And wash away your sins,
 The promised blessing taste;
 The covenant stands for ever sure,
 To all who to the end endure.

MORNING HYMN.

Wak'd from my bed of slumber sweet,
 Refreshed in body and in mind,
 The morning light with joy I greet,
 And offer up a song divine.
 Thy praise, O God! shall be my theme,
 While day and night their course pursue,
 Till time shall end its transient dream—
 Eternity the theme renew.
 Thy mercy has preserved my soul
 Through toils and dangers, griefs and fears,
 And still upon this earthly ball
 Thou lengthenest out my days and years.

O! grant me, then, thy spirit's power
 To guide my feet in ways of peace—
 Preserve me thine each day and hour,
 Till from a world of sin releas'd.
 Then, when my mortal life is closed,
 Eternal glory mine shall be,
 And all array'd in spotless white,
 I shall the King of Glory see.

SECOND ADVENT.

Come, O! thou King of Kings!
 We've waited long for thee,
 With healing in thy wings,
 To set thy people free;
 Come thou desire of nations, come,
 Let Israel now be gathered home.
 Come, make an end of sin,
 And cleanse the earth by fire,
 And righteousness bring in,
 That saints may tune the lyre
 With songs of joy in happier strains,
 To welcome in thy peaceful reign.
 Hosannahs now shall sound
 From all the ransomed throng,
 And glory echo round
 A new triumphal song;
 The wide expanse of heav'n fill
 With anthems sweet from Zion's hill.
 Hail! Prince of Life and peace,
 Thrice welcome to thy throne,
 While all the chosen race,
 Their Lord and Saviour own;—
 The heathen nations bow the knee,
 And every tongue confess to thee.

CONFERENCE NOTICE.

At the suggestion of Elders Young, Richards, Woodroffe, and others, we give notice that the General Conference which was appointed at Preston, on the 6th of July next, will be withdrawn from Preston, and held in Manchester. This is on account of being more central, and because the publishing office is here.—ED.

MANCHESTER:

Printed by W. R. THOMAS, Spring Gardens.



THE OXEN

Christmas Eve, and twelve of the clock
‘Now they are all on their knees,’
An elder said as we sat in a flock
By the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So far a fancy few would weave
In these years! Yet, I feel,
If someone said on Christmas Eve,

‘Come; see the oxen kneel
‘In the lonely barton by yonder coomb
Our childhood used to know,’
I should go with him in the gloom,
Hoping it might be so.

THOMAS HARDY

thing I mentioned, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grandmother, too, had lost some, said to her. "You know the Prophet. What did you think of him?" This aged woman had endured the vicissitudes of the seventies' trek from Kirtland to Missouri, had suffered through Haun's Mill with her infant child in her arms,

had counted the long miles across the plains, and then had lived through years of poverty in Utah. She smiled as she looked at this person, and I think disappointed the person, too, because this is what she said: "We all knew that he was a Prophet."

So we all do know that he was a Prophet, but do our children know it? Do our children know that we know it? That, I think, is our greatest obligation as we face life with these little ones who are given to us to rear to adulthood.

30 COLOURED POSTERS

SIZE 8½ in. x 11 in. £2 17 6 PER SET (Postage 1/-)

EXHIBITION SIZE 22 in. x 28 in. also available (23 posters only) £4 4 0

This new set in the handy 8½" x 11" size is just right for personal missionary use, Sunday School classes, street boards, and flip charts. The original 23 posters from Series 1 and 7 of the most popular from Series 2 are included.

DESERET ENTERPRISES LIMITED
21 STANLEY STREET, CHEETHAM,
MANCHESTER, M8 8SH

Telephone: 061-832 9416/7



Jesus Christ



Christ Holds Keys



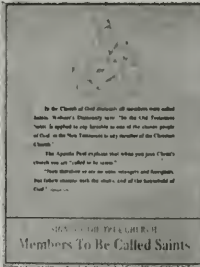
Baptism of Savior



Christ Organized Church



Revelation



Members Called Saints



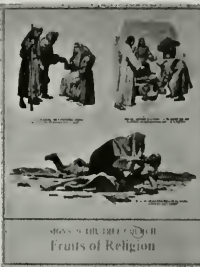
Organization



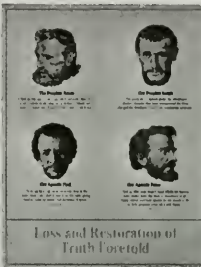
Authority



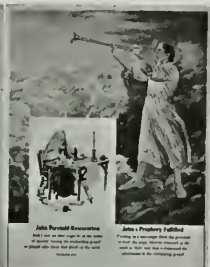
Spiritual Gifts



Fruits



Loss of Revelation



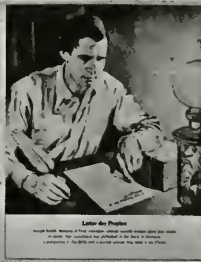
Restoration



First Vision



Moroni



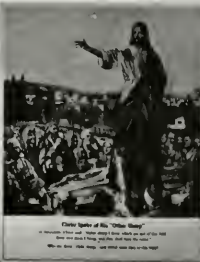
Latter-day Prophet



8 Witnesses



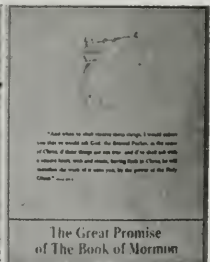
Melchizedek Restoration




"Other Sheep"



Christ in Western Hemisphere



Promise of Book of Mormon



*Train up a child
in the way he should go
and when he is old
he will not depart from it.*

by Howard W. Hunter

Since the beginning God has given to every man the power to control his thoughts. He has also given man the freedom to select the course in life he wishes to pursue. When Adam was placed in the Garden of Eden, the Lord commanded him saying:

"Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17).

Although Adam was thus admonished not to partake of the fruit of the tree of knowledge of good and evil, nevertheless he had the right to think for himself and the right to make his own choice.

Scriptures are replete with God's promised blessings to us if we will keep His commandments and comply with His laws, but it is a fundamental principle that we are never compelled to do His will. In ancient times the Lord commanded Israel to keep all of His commandments with the promise of an abundant harvest if they would do so, but in the event they failed, His wrath would be kindled against them. He said:

"Behold, I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord, your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28).

So it has been down through the ages. Although God has pointed the way, He has given to all men the right to think for themselves and make their own choices.

Marcus Aurelius once said, "A man's life is what his thoughts make of it." Emerson said, "A man is what he thinks about all day long." Man's mind may be likened unto a flower garden. It can be a thing of beauty and inspiration to the gardener and all who may gaze upon it, or it may be ill kept and overrun with weeds. As the plant which produces the beautiful flower grows from a seed, so every act of man springs from the hidden seed of thought. As a being of power and intelligence, and master of his own thoughts, man has the divinely given ability to make of himself what he chooses to be.

Dr. Robert A. Milliken, well known in the circles of science, and once winner of the Nobel Prize, made this significant statement: "I think you will not misunderstand me when I say that I have never known a thinking man who did not believe in God." George Washington had a deep and abiding faith in God. Abraham Lincoln, on many public occasions, made it known that his actions were motivated by his firm belief in God. We will recall that Jesus was asked:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-40).

As man's thoughts turn to God and the things that pertain to God, man undergoes a spiritual transformation. It lifts him from the commonplace and gives to him a noble and God like character. If we have faith in God, we

are using one of the great laws of life. The most powerful force in human nature is the spiritual power of faith. Jesus said:

"According to your faith be it unto you." (Matthew 9:29).

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God is our Father, and we are his children. From father to child there exists that same natural parental love that is expressed by our Heavenly Father for His children. When the prodigal boy, in that parable which most perfectly tells the story of the sinning, and repentant life, "came to himself," his first words were, "I will arise and go to my father." (Luke 15:18). While he is yet afar off the waiting father sees him coming and is moved with compassion. Repentance is but the homesickness of the soul, and the uninterrupted and watchful care of the parent is the fairest earthly type of the unfailing forgiveness of God. The family is, to the mind of Jesus, the nearest of human analogies to that divine order which it was His mission to reveal.

Fathers and mothers have a great responsibility with respect to the children which are entrusted to their care.

One of the greatest needs of the day is for parents to teach and encourage young people to conduct themselves according to Christian standards. In the Book of Proverbs we find this admonition to parents:

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

The greatest training that can be given to a child is that which comes

from the example of parents. Parents need to set the example for young people to follow. Great strength comes from the home where righteous principles are taught, where there is love and respect for each other, where prayer has been an influence in the family life, and where there is respect for those things that pertain to God.

The Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles and sorrows and they draw hearts together; it has its joys, and they are multiplied by being shared. As the children are taught the lessons concerning their Heavenly Father and the truths of the Gospel, and of the son whose return the father is waiting—they will interpret these truths as Jesus prompted them to do, in the language of their own loving and united home.

Young people need to be taught by parents in the home to have the desire to live clean lives and have clean thoughts.

"For as he thinketh in his heart, so is he." (Proverbs 23:7).

This often quoted line from the Book of Proverbs is as applicable to youth as to old age and should be a reminder to parents that the acts and conduct of young people are motivated by their thoughts.

I am deeply impressed by the great youth programme of the Church which I have the honour to represent. Thousands of young people across our nation are meeting in fireside groups of their own age where they are discussing among themselves, under the guidance of their leaders, the problems of modern day youth: Such problems as drinking, smoking and going to questionable places; dating,

M.I.A. **"TREASURES
OF TRUTH"**

My Story



BINDERS

25/- complete *Sacred to Me*

WITH FIVE SEPARATION SHEETS

*MY STORY

MY KIN

MY FRIENDS

MY HOBBIES

*SACRED TO ME

AND FIFTY PLAIN SHEETS

NAME IN GOLD — FREE!

(Maximum 14 Letters)

POSTAGE FREE

NORMAL INCLUSIVE PRICE 35/-



*As Reproduced Here

DESERET ENTERPRISES LIMITED

21 Stanley Street, Cheetham,

Manchester, M8 8SH

Telephone: 061-832 9416/7



Howard W. Hunter

chaperonage, courtship, kissing, petting, proper use of the automobile; morality, honesty, clean living, and many other things which will have a permanent affect on their lives as they grow to face marriage and parenthood.

As our young people discuss these problems and arrive at their solutions after applying the moral principles of Christianity, they find strength in their resolutions to live the clean life their Heavenly Father would have them live. The whole idea behind this programme is to help young men and young women develop right thinking for their guidance so that they will not make mistakes.

In order that parents and children may better understand with each other, a plan has been adopted by that Church known as the "Family Council." This council is called and conducted by the parents and attended by all members of the family. It strengthens family ties, assures children they "belong" and convinces them that the parents are

interested in their problems. This family meeting teaches mutual respect for each other, eliminates selfishness, and emphasises the Golden Rule in the home and living a clean life. Family worship and prayer are taught, together with the lessons of kindness and honesty. The problems of the family usually confronts one at such close range that its real dimensions and significance are not easily appreciated but when families are strong and united in the endeavour to serve God and keep His commandments, many of our modern day problems disappear.

The world would be a better place to live if we would think and act as God would have us do. This should be a personal challenge to every man and woman, and every father and mother, to live according to the commandments of God and be an example for good to boys and girls in their years of growing up.

They are the most happy whose lives have been dedicated to the endeavour of making the world a better place to live by raising the standards of thought and action. This can only be done by strict observance to the laws which God has laid down for the conduct of man in this mortal existence.

I know that God lives. I bear witness that Jesus is the Christ, the Son of the living God; that He is the Saviour of the world having given His life as the great sacrifice that we might have life everlasting. He is your personal Saviour and my personal Saviour. If we will open our hearts to his presence and accept of him, our lives will be enriched by the joy and happiness that comes only to those who do so receive Him. May righteous thoughts control our lives so that we may always make choices according to the will of God.

BATTERY PORTABLE CASSETTE TAPE RECORDER

EL 3302

A hit at any party! Records voices . . . all your sounds, quick as a flip. Then plays them back. Just snap in a Compact Cassette or Musicassette.

Single control for record (with a separate safety interlock) playback, fast wind and re-wind Microphone with remote stop/start control Powered by five 1.5v U11 type batteries

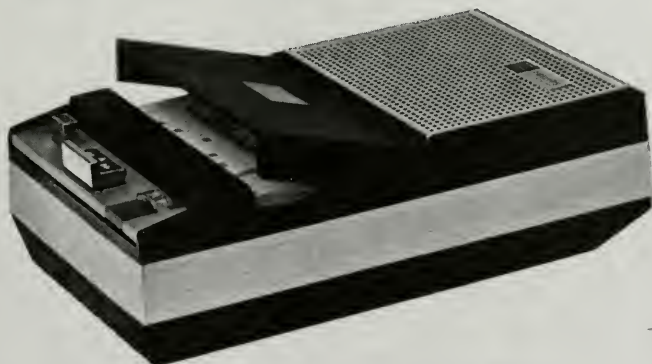
Provision for main unit Handy carrying case supplied Socket for an external loudspeaker Stabilised speed control Supplied with blank Compact Cassette, microphone with stand and remote stop/start control, library rack, and direct recording playback lead

by **Philips**

Normal Price **£28.7.0**

Our Price

£23 including packing & postage



DESERET ENTERPRISES LIMITED
21 Stanley Street, Cheetham,
Manchester, M8 8SH
Telephone: 061-832 9416/7



CHRISTMAS
FAMILIES

Windows are lighted,
Glitter is spread;
Bring in fresh straw
For the Creche bed;
Hang up a star
On the top of the tree—
Christmas is coming—
Wait and see!

Light and excitement—
Symbols—true.
Is the meaning behind them
Getting through?

Ora Pate Stewart

The McEwens of Huddersfield

Robert, Sharon, Joanne, Nathan and Boyd are the children of Bishop Neil McEwen and his wife Wendy of the Huddersfield Ward, Leeds Stake, so you can imagine the excitement in their home as Christmas approaches. There are secrets, whispered consultations, giggles, shopping expeditions, counting up of pennies and the anxiety of wondering if they are going to receive the presents they would like. But there is more to their Christmas than just receiving presents for they are a family who likes to share their happiness.

First of all "Granny" McEwen, who lives alone in London, always goes up to spend the holiday with them, but then she is part of the family anyway so it would not be complete without her. Christmas Day however, usually sees others joining in their Christmas dinner and festivities. Often it is the missionaries, but for the past few years an ex-missionary who had returned to study in this country and Switzerland found his way back to their home. This year he is teaching at B.Y.U. so someone else will undoubtedly take his place. Last year they also invited two Chinese waiters from a local restaurant, because they knew they were far from home and rather lonely.

The night before Christmas the children hang up their stockings at the end of their beds, leave a glass of milk for Santa and a carrot for his reindeer, and then try to keep awake till he comes. So far they have never

managed to do this, and have been disappointed that they have never seen him actually filling their stockings. So last year their daddy stayed up very late, and took a film of Santa as he came down the chimney, drank his glass of milk, filled their stockings and looked at all the children asleep in their beds, before going on his way again.

Usually they film the activities of the children on Christmas day, but this was a special record for them, and there is no doubt that they will be showing the film again this Christmas.

Amid the excitement of the turkey dinner, presents, crackers, and special visitors, the family like to remember just what it is they are celebrating, and sit down quietly together to talk of the birth of the Saviour and what it means to them. They sometimes read from the scriptures, but one year they dressed up and performed a small nativity play written by Bishop McEwen especially for them.

A few years ago Bishop McEwen received a very special Christmas card from a business acquaintance with whom he had had gospel conversations, the card told the story of "Uninvited Guest." This impressed the family so much that it has now become part of their Christmas tradition to read this story every Christmas day. And like the man in the story who was expecting the Lord to call, they would never turn away anyone from their door, because Christmas for them is sharing.

THE UNINVITED GUEST

"When I was a child I loved to hear
This story my Grandma told each year,
She told it in her native tongue,
And I was very, very young . . .
But yet this story seemed to be
Filled with wonderment for me,
For in my childish heart there grew
The dream that I might see Him, too,
For He might call on me this way
So I must watch for Him each day . . .
Is still the story I love best—
And that is why "The Christmas Guest"
And I retell it to you now,
For I can't help but feel somehow
That children Everywhere should hear
The story Grandma told each year . . .
For Christmas Day is doubly blest
When Jesus is Our Christmas Guest!
It happened one day at the year's white end,
Two neighbours called on an old-time friend
And they found his shop so meagre and mean,
Made gay with a thousand boughs of green,
And Conrad was sitting with face a-shine
When he suddenly stopped as he stitched a twine
And said "Old friends, at dawn today,
When the cock was crowing the night away,
The Lord appeared in a dream to me
And said "I am coming your guest to be . . .
So I've been busy with feet astir,
Strewing my shop with branches of fir,
The table is spread and the kettle is shined
And over the rafters the holly is twined
And now I will wait for my Lord to appear
And listen closely so I will hear
His step as He nears my humble place
And I open the door and look in His face" . . .
So his friends went home and left Conrad alone,
For this was the happiest day he had known,
For long since, his family had passed away
And Conrad had spent a sad Christmas Day . . .
But he knew with the Lord as his Christmas guest
This Christmas would be the dearest and best,

And he listened with only joy in his heart,
And with every sound he would rise with a start
And look for the Lord to be standing there
In answer to his earnest prayer . . .
So he ran to the window after hearing a sound,
But all that he saw on the snow covered ground
Was a shabby beggar whose shoes were torn
And all of his clothes were ragged and worn . . .
So Conrad was touched and went to the door
And he said, "Your feet must be frozen and sore,
And I have some shoes in my shop for you
And a coat that will keep you warmer too" . . .
So with grateful heart the man went away,
But as Conrad noticed the time of day
He wondered what made the dear Lord so late
And how much longer he'd have to wait,
When he heard a knock and ran to the door,
But it was only a stranger once more,
A bent, old crone with a shawl of black,
A bundle of faggots piled on her back,
She asked for only a place to rest,
But that was reserved for Conrad's Great Guest . . .
But her voice seemed to plead "Don't send me away,
Let me rest for awhile on Christmas Day,"
So Conrad brewed her a steaming cup
And told her to sit at the table and sup . . .
But after she left he was filled with dismay
For he saw that the hours were passing away
And the Lord had not come as He said He would,
And Conrad felt sure he had misunderstood . . .
When out of the stillness he heard a cry,
"Please help me and tell me where am I",
So again he opened his friendly door
And stood disappointed as twice before,
It was only a child who had wandered away
And was lost from her family on Christmas Day . . .
Again Conrad's heart was heavy and sad,
But he knew he should make this little child glad,
So he called her in and wiped her tears
And quieted all her childish fears . . .
Then he led her back to her home once more
But as he entered his own darkened door,
He knew that the Lord was not coming today
For the hours of Christmas had passed away . . .
So he went to his room and knelt down to pray

What kept You from coming to call on me,
And he said "Dear Lord, why did You delay,
For I wanted so much Your face to see" . . .
When soft in the silence a voice he heard,
"Lift up your head for I kept My word—
Three times My shadow crossed your floor—
Three times I came to your lonely door—
For I was the beggar with bruised, cold feet,
I was the woman you gave to eat
And I was the child on the homeless street."

Adapted from an old German legend by
Helen Steiner Rice

Relief Society
of



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

HANDBOOK
OF THE RELIEF SOCIETY

4/6

EACH

(Postage 9d.)

Orders to:

DESERET ENTERPRISES LIMITED
21 Stanley Street, Cheetham,
Manchester, M8 8SH
Telephone: 061-832 9416/7

The Bennetts of Salt Lake City

Christmas is a family time and as this season draws near, so a flood of childhood memories fill our minds and refresh our spirits.

We remember the beauty of the Christmas story told and retold each year; the mystic of Father Christmas bearing the wonderful gifts; the sentiments of Christmas cards renewing friendships; the sparkle of a splendid tree, the tallest of the lot!

The Wallace G. Bennett family of the England South Mission are spending their first Christmas in England. They have treasured memories of other Christmases in Salt Lake City, their home. They anticipate a different but equally happy time this year in the mission field. They share with us some of the traditions they have built as a family in past years.

"Preparations begin early at our house," said Theda Bennett, mother of the five young Bennetts. She explained that they have two trees to trim—one is in the lounge, flocked white and decorated with ribbons and green and gold ornaments.

"The other is the children's tree set up in the playroom," she continued. This is heavy with home-made ginger bread men, elves, candy ornaments and decorations made by eager children's hands.

On December 1, a large, felt Advent Calendar was brought out and hung in a special place.

Sister Bennett made this at a Relief Society Homemaking meeting. A tiny ornament is taken from a pocket each day and pinned on the felt Christmas



Stephen and Janna Bennett examine one of the Wise Men

tree. How exciting when Christmas Eve arrives and the last decoration is put in place.

The Bennetts gather with their neighbours one evening during the week before Christmas to join in carol singing. How sweet the voices sound in the still, cold night of winter, and there is hot punch and cookies for all to complete the festivities at a neighbour's home.

Reading Christmas stories together enriches the season for the entire family. The birth of the Saviour as recorded in Luke is read and Dickens Christmas Carol is a yearly event. Each takes his turn to read.

Christmas at the Bennett's involves

sharing with those less fortunate than themselves. They have participated in a "Sub for Santa" programme, providing gifts of a Christmas tree, toys and food for a needy family. Each Bennett child, purchased a toy that they particularly wanted for themselves and gave it to the children of "their" family

A highlight in the store of Christmas memories was the annual Christmas Eve party at the home of a favourite aunt. All the family from grandparents to the newest arrival gathered together to await a visit from Santa Claus.

When Christmas morning comes at

last, all is in readiness. The gifts are piled under the tree, Santa Claus has been and the joy and excitement of giving and receiving is paramount. Grandparents, Senator and Mrs. Wallace F. Bennett, are there to share in the festivities. There is time on this day also to contemplate and remember the great event that was heralded by the angels so many years ago.

What a happy, memorable season for each of the Bennetts.

All the parts are there: the tradition; the celebration; the beauty of scarlet ribbon and green bough; the merriment of family gatherings; the sharing with those in need and the giving of gifts to loved ones. The family, the hope and the love lifts this season from the commonplace as this family remembers and celebrates Christmas.

Reading the Christmas story—left to right: Stephen, President Wallace G. Bennett, Theda C. Bennett, Bruce, Grant and Janna.



And



Finally...

There are some slight things forgotten as soon as seen; and there are other things remembered for a day or so; but there are too, incidents and sights, small in themselves, that burn indelibly into the hearts of small children.

For several hours each week my wife practises her profession as a physio-therapist at the Royal Alexandra Hospital for Sick Children, Brighton, Sussex, England.

There came a day in 1968 when I arrived home from my office to find her in the midst of our three daughters— Susan Jean 10, Sally Ann 10, and Wendy Michal 8—telling them of the intended visit of the patron of the hospital. Her Royal Highness Princess Alexandra. The childrens' eyes shone as my wife told them of the preparations for the visit of a real princess. And then the pleading began.

"Oh, Mummy, can't we go and see her? We wouldn't be a nuisance, and we wouldn't push. Honest. And we'll stand just where you tell us. Please Mummy."

And so my wife promised to ask the matron if the girls could visit the hospital to see a real princess.

The matron was very kind about the whole business. Being the matron of a childrens' hospital she had quite an understanding of what went on in a child's mind. Yes, certainly the girls could come to the hospital for the royal occasion. But if they did they must keep to the places assigned to them.

The great day came, a Summer's day, a day of heat and clear skies.

At the hospital the bunting went up and Union Jacks sprouted like flowers on every available height. Uniforms and overalls were starched and ironed to perfection, the floors and furniture were polished almost to glass; and all the sick children were wrapped in their beds like Easter gifts.

As for our daughters, they bathed and brushed, put on their best dresses, and made so absolutely sure they were bright and sparkling, that at the end of their efforts they looked like princesses themselves.

My wife took them early to the hospital and placed them in the spot the matron had assigned to them, a quiet corner of the approach yard. And after giving them several strong injunction not to move, she left them to go about their assigned duties.

After a while the crowds began to gather and the children found themselves hedged about by excited nurses; and they began to crane and peer lest they miss the smallest incident of the arrival of the Princess.

And then to the sound of cheers and trumpets Princess Alexandra arrived, all sweet royalty and smiling. Cameras clicked and flashed endlessly.

As the visitors approached the entrance to the hospital, the children jumped up and down excitedly; and over the heads of the crowd the Princess saw them and stopped. She moved towards them and the crowd opened up before her.

continued on Page 56

The author of this article is Derek Dixon, formerly a president of the Brighton Branch, a District Mission President. Opposite—his three daughters meet Princess Alexandra.



MISCELLANY

1

John and Jean Rourke were introduced to the Church food storage plan by their first Branch President ten years ago. He was an enthusiastic, faithful man and believed in storing a year's supply of food for his family. He was showing the Rourkes his new house and also showed them the store of food his family had saved as part of the Church Welfare Plan. The Rourkes were impressed and realised what wonderful security such a plan could offer to them and their growing family. They decided that it was worth the effort and began to reorganise their budget and buying programme to include the purchase of extra food to store.

Their beginnings were small. It meant buying an extra tin of meat or vegetables each time they shopped. They soon learned that new buying methods were necessary to make this plan succeed. They watched for special offers, bought in bulk at every opportunity and attempted to extend the time between shopping excursions. There were problems in the beginning. They found it was difficult to make food last. They had to discipline themselves not to eat it just because it was there. They learned to buy what they would use. Sister Rourke remembers with amusement the time that they bought a case of pilchards—64 tins, only to find that the family really didn't like pilchards. What a chore it was to use them up! She said that the cat finally finished them to the relief of all. It

was a good lesson in buying only those items that their family would eat and enjoy.

Brother and Sister Rourke started their food store by investing any spare money available into extra food. Jean remembers that a tax rebate helped them at one time to increase their store.

Space was a problem and in the beginning they kept the food in boxes under the beds. Recently they bought a new house and chose a chalet-style because the loft lends itself to easy conversion into an extra bedroom. When this is done, the rest of the loft can be insulated, shelves built and will make ideal storage space for extra food.

Jean Rourke is a trained Home Economist and with this background, it was difficult for her to accept using tinned foods. She needed to discard many old values and re-educate herself to use foods that would store whether dried or tinned. This she has done. Her training is reflected in the kinds of food she buys. They are of good nutritional value and she can supply her family a balanced diet from their food cupboard at any time.

John and Jean have seven children and they are planning a holiday abroad next year. They have camping equipment to accommodate the entire family and they take along their own food from their year's store. They have a Gaz camp stove and take extra bottled gas to supply their cooking fuel. Jean takes tinned meat and recommends corned beef as good holiday fare as it is solid meat. She also suggests that tuna fish is useful on holiday because it can be prepared in several different ways and in many combinations. She

always tries to plan her food to give her family as much variety as possible. Their meals will also include Batchelors dehydrated food packs that are easily kept and easily prepared, fruit juices, tinned vegetables, rice, dried milk and tinned puddings and fruit. They will buy fresh fruit and bread.

Planning a holiday in which your food is already purchased cuts down considerably on the immediate expense. This plan makes it possible for the Rourke family to give their big family the advantages of a continental holiday exposing them to people of different languages and cultures. It is

through their budgeting, careful spending and saving that this is possible. This new way of life started for the Rourke family when they listened to the counsel of Church leaders and followed their advice in building up a year's supply of food. The greatest blessing that has come because of this is the knowledge that their children are secure no matter what emergency should arise. Whether illness or financial reverses, the Rourkes would be able to meet it with courage in the security of knowing that for a time, at least, there would be ample food for their family.



John and Jean Rourke and their children at a Family Home Evening.



AS STRANGERS in a foreign country, Heber C. Kimball and his associates landed in Liverpool on July 20, 1837. They had to leave their home and loved ones and travel to this relatively unknown land where, with no precedent to follow, they were faced with a task that would try their strength and courage physically and spiritually. Elder Kimball preached the first sermon in a Chapel in Vauxhall on Sunday, July 22, 1837. The opportunity was afforded him by the Rev. James Fielding, who was a brother of Joseph Fielding, a member of the initial party.

However, it was not until 1961, when the ground was broken in Manchester, that the Church in Great Britain began a Building Programme which was to provide the members with a suitable Chapels in which to worship. The first project office opened in a house in the centre of Epsom in 1961 and from there they progressed to a small flat, also in Epsom and subsequently, in the early part of 1962, the complete office was moved to modern offices in North Cheam, where it is at present.

As this is the last opportunity we shall have of expounding the virtues of the Building Programme in the "Millennial Star" we would like to introduce you to various members of the staff.

When the Building Programme began the majority of those involved were Americans, working here on building missions. Now there are only two Americans, Harold Pratt, Area Supervisor, and Melvin Hill, Building Operations and Maintenance Supervisor. The

gradual change from American to British management has been accomplished in a remarkably short time and there have been very few problems during the process.

It is under the co-ordinative efforts of Brother Pratt (the grandson of Parley P. Pratt, who was the first editor of the "Millennial Star") that the Building Department functions.

In recent months Don Hendon—no newcomer to the Programme — has taken full responsibility of the most challenging position of Area Architect. Brother Hendon has set structural standards and streamlined methods in design and technique of present and future chapels. With the number of buildings presently under construction and plans for the future, this is no mean feat.

Another longstanding member of the team involved is Bill Sheppard. As Quantity Surveyor, it is the responsibility of Brother Sheppard to establish quickly and efficiently the specific quantity of materials involved in the construction of new Chapels. Brother Sheppard has held this position for over eight years now.

Fred Curtis has also been involved with the programme for eight years and, although he and his family are originally from Australia, he says that having been in Great Britain for so long they feel that this is their home. Brother Curtis is the General Field Superintendent and he divides his time between the offices and the building sites, supervising and inspecting the Chapels under construction.

The Financial Department is in the hands of Bishop Peter Manners. With a small efficient team, his office is handling all the financial programmes

concerned with the Church in the British Isles.

With the change to British management also came Robert Dowling as the area Purchasing Agent. His job involves the complete furnishing of all the Chapels under construction. When you realise that there are 102 completed Chapels in Great Britain, it will be appreciated that this is by no means a simple task.

Brother Ron Green is our Real Estate Representative. Although he has only been in the office for two years he has, in fact, been acting for the Church, buying and selling all the property used

by the Church, including Mission Homes, etc., ever since the Building Programme started in the British Isles.

A relative newcomer to Britain is Melvin Hill, who last August began to organise the much needed Building Operations and Maintenance Department. It is his responsibility to provide all the necessary repairs and provide adequate maintenance for the existing Chapels.

Minor Construction Co-ordinator, Brian Hopkinson, is also associated with the projects which concern Brother Hill and it is through his efforts that better and faster service is provided.



Members of the Building Committee staff.

GENEALOGICAL BOOKS

GENEALOGICAL RESEARCH IN ENGLAND AND WALES	Vol. 1	33/6
by Smith and Gardner	Vol. 2	33/6
	Vol. 3	42/-
GENEALOGICAL ATLAS OF ENGLAND AND WALES		29/6
GENEALOGICAL GAZETTEER OF ENGLAND. Frank Smith		£6 5 0
SEARCHING WITH SUCCESS	(Reduced from 25/-)	15/-
INSTRUCTION MANUAL. Loose-leaf. Published 1965.	(Reduced from 32/6)	25/-
*SEARCH AND RESEARCH	(Reduced from 25/-)	15/-
*HANDY BOOK FOR GENEALOGISTS	(Reduced from 29/6)	4th ed. 21/-
	(Reduced from 35/6)	5th ed. 25/-

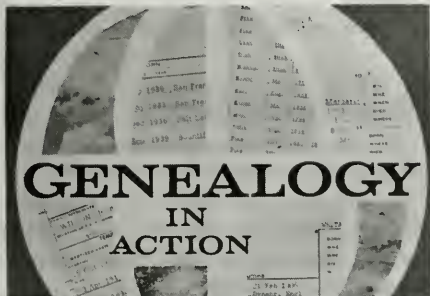
*For Research in U.S.A.

Packing and Postage: 3/6 for 1 book, 5/6 for 2 or more

BOOKLETS

RECORDS SUBMISSION MANUAL	2/6
GUIDE TO GENEALOGICAL RESEARCH IN GREAT BRITAIN	2/6
GENEALOGY IN ACTION	4/-
RECORD REPOSITORIES IN GREAT BRITAIN (H.M.S.O.)	6/6

Postage on Booklets: 6d. each



Orders to:

DESERET ENTERPRISES LIMITED
21 Stanley Street, Cheetham,
Manchester, M8 8SH.
Telephone: 061-832 9416/7

3

JELLY PLUM PUDDING

Gwen Cannon

Mix:

1 packet orange jelly
6 oz sugar
1 pint boiling water

Add:

$\frac{1}{4}$ teaspoon powdered cloves
1 teaspoon cinnamon
6 oz grape-nuts cereal—(don't use the grape-nut flakts).

Stir well and set aside to cool —

Add:

5 oz sultanas—plumped by cooking one minute in boiling water—
drain.
5 oz dates cut up.
4 oz candied cherries cut up.

Mix well and set aside to set. Serve with tablespoon of whipped cream and a red candle in the middle—light the candle just before serving.

GINGER BREAD MAN

Theda Call Bennett

Mix together:

$2\frac{1}{2}$ oz soft shortening
8 fluid oz molasses
8 oz brown sugar

Stir in:

4 fluid oz water

Sift together

$1\frac{1}{2}$ pounds plain flour
1 teaspoon salt
1 teaspoon each of allspice, ginger, cloves, cinnamon

Stir in:

2 teaspoons of bicarbonate of soda dissolved in 2 tablespoons
water

Chill dough and roll out very thick, (half-inch), trace gingerbread man pattern on dough and cut out. Place on baking sheet and bake at 350° or Mark 4 for 15 to 18 minutes until no imprint remains when touched lightly. Decorate anyway you wish with butter icing.

4

During one Sunday evening service, I happened to be sitting alone, listening to one of our Primary teachers saying how happy she was to see all her class graduate into M.I.A.

She finished her remarks by saying there was one thing which made her feel sad, one young girl who should have been with them was unable to attend through no fault of her own. She then mentioned my daughter, Kristina, who is mentally retarded.

The thought of the happy times Kristina had missed moved me to a few silent tears.

After the service had finished, a young girl of 14 came to me and shyly said, "Sister Forsberg, I do love you!" Somewhat taken aback, I said, "Why, that's very nice of you, but what makes you say so just now?"

"Why," she said. "When I saw you sitting there, alone, weeping, I just felt that you needed someone to comfort you, so I thought now was a good time to tell you."

I thought to myself, if our church didn't teach our youth anything else, but consideration, concern and love of their fellow men, it would be doing a wonderful job. However, knowing all the many other wonderful and necessary principles they learn I certainly am grateful to see my children growing up in the Gospel.



The Faith of a Scientist

CONTENTS

Science and Faith
The Gospel and Modern Science
Our Six Worlds
Communication
Religion in a Changing World
The Religious Faith of a Chemist
Faith in God
Obedience Is the Price of Freedom
Why Be a Latter-Day Saint?

4/- each

(Post and Packing 6d.)

Orders to:

DESERET ENTERPRISES LIMITED
21 Stanley Street, Cheetham,
Manchester, M8 8SH.
Telephone: 061-832 9416/7

continued from Page 47

"Hallo," she said, "are you triplets?"

"No," said Sally Ann. "Susan and I are twins and Wendy is our sister."

"And are you poorly?"

"No, our Mummy works here and matron said we could come and see you."

"I am pleased," said the Princess. "You are pretty girls."

The girls blushed and smiled; absolutely captivated by the sweet demeanour of a real princess. They were ready to kiss the earth she walked on. Their eyes glowed and their faces shone with the joy of that supreme moment.

The Princess moved on to begin her official tour.

The children continued to wait outside. After a while my wife returned and took them to a spot just outside the reception room where the Princess was due to be refreshed. After a while they heard the hum of the returning crowd; and the Princess appeared again attended by senior members of the hospital staff. She was escorted into the reception room. There stood a table and on the table several bottles of alcohol.

"Will your Highness take refreshment now?" the matron asked.

The children, their curious heads poked round the door, heard the question and waited.

"Just a tomato juice, please," said Princess Alexandra. And she turned and saw the children and smiled at them, as though she knew what thoughts were in their minds! And as they continued to watch she drank her tomato juice.

Gone is the day with all its jubilation; newspaper reports of the visit gather dust in library catacombs; the bunting has been stored and forgotten; the major incidents of that occasion grow dim in individual memories; but in our childrens' minds there is one incident that will be remembered beyond all present years; and they will tell it to their children; and it will gather weight and power in the telling. For they saw a Princess of the Royal House of England spurn strong drink and order a tomato juice.

"I Am A Child Of God"

**I am a child of God, And He has sent me here, Has given me an earthly home
With parents kind and dear.**

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

**I am a child of God, And so my needs are great; Help me to understand
His words Before it grows too late.**

Lead me, guide me, walk beside me, Help me find the way.

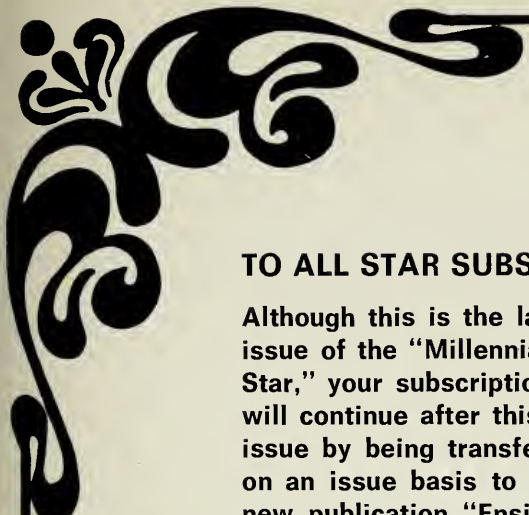
Teach me all that I must know To live with Him someday.

**I am a child of God, Rich blessings are in store; If I but learn to do His
will I'll live with Him once more.**

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

—Naomi W. Randall and Mildred T. Pettit



TO ALL STAR SUBSCRIBERS:

Although this is the last issue of the "Millennial Star," your subscription will continue after this issue by being transferred on an issue basis to the new publication "Ensign." "Star" subscribers will receive one copy of this new magazine for each month of subscription still outstanding, i.e.

If a subscriber has paid for the "Millennial Star" up to June 1971, he will receive monthly copies of the Ensign until that month—unless he writes to the contrary.

If there are any "Star" subscribers who also take the Improvement Era, Instructor or Relief Society magazine, their subscription credits will be combined and transferred to the "Ensign."

